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Transformation

ONE DAY I CAME upon a cartoon which pictured an artist who had rented a seashore cottage in which to vacation and paint. There he discovered an ugly crack in the plaster, like a jagged streak of lightning, right down the center of one of the most conspicuous walls.

He wasn't perturbed. With brush and palette he painted a realistic country scene of a terrific rainstorm, using the crack in the plaster as the flash of lightning in the picture. Dark rumbling clouds, sheets of rain, windswept fields made visible by the lightning flash transformed the wall into a thing of rare beauty.

THE MESSAGE APPEALED to me because I'd once had a similar experience. My lovely guest book was filled with the names of many friends. One day as a guest was about to sign her name, her pen dropped an ugly blot of ink on the page. I was heartsick for a moment. Then, prompted by the same inspiration that came to the artist, I told her, "Don't let it worry you one bit!"

Though lacking the artist's flair, I succeeded in converting the drop of ink into a pudgy black Scottie, a fair replica of my friend's favorite pet. Instead of being an eyesore, the blot enhanced the page.

God gives us the means to change the cracks and blots of life. What we do about them is largely up to us.

—MARGARET ANDERSON

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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THE CHURCH IN THE NEW

No unity discovered at Lund

News reports trickling into American papers from the Swedish university town of Lund were rather sad. Newsmen showed disappointment that 230 theologians of 40 countries could talk nearly two weeks without finding a formula to unite the 150 churches they represent.

Churchmen had not made much "progress toward overcoming centuries-old divisions among their churches," the Associated Press reported. The conference, arranged by the World Council of Churches, was "more or less bogged down in comparing notes on one another's opposing positions and beliefs," the AP writer had been told.

"Comparing notes" was actually the chief purpose of the conference. Until 1927, when the first world meeting of theologians had been held, no large-scale attempt had been made by representatives of the major churches to one another what they believe. A sec conference was held in 1937. The th in session in Lund this summer (Au 15-28), was intended to explore wide variety of ideas that has develc in the churches during centuries separate existence.

One conspicuous gesture toward u had been made by the Lutheran a bishop of Sweden, Yngve Brilioth. the administration of holy commu in the Lund cathedral he had inv representatives of all the churches take part. Ordinarily at interchurch semblies the Anglicans, Lutherans, Orthodox churchmen do not partici in common communion services.

Czech churchman talks

There was one story at the L conference that American news

AMERICANS discuss church problems with Marshall Tito. United Lutheran Church P dent Franklin Clark Fry and National Lutheran Council Secretary Paul C. Empie v received in July by the Yugoslav ruler at his summer quarters on the Island of Br

d write without a dictionary of theo-
al language. Dr. Josef Hromadka
come from Czechoslovakia to ex-
how a Christian can survive in a
mmunist country.

ne Czech churchman said he is "liv-
n constant danger," one reporter in-
ned the American press. But the
ger which Dr. Hromadka explained
not described in the reporter's story.
We are all of us in danger of self-
ion," he said. "When do we speak
ally, genuinely in the Lord's name,
not in the interest of our way of
or our political, social, and economic
ed interests?" "There are people,"
aid "who use the church for social or
ural self-protection. For them there
ts a static orthodoxy which serves
Maginot Line of political fear, social
iety, and conservatism."

Christianity must not tie itself up with
social or political system, Dr.
madka insisted. Some Christians be-
e the chief business of the church today is to speak against communism. "It is precisely this attitude that we who are behind the Iron Curtain reject." The foremost prophetic word to be spoken by the churches "must be a persistent as well as joyful 'yes' to the Lord crucified and risen who has put us in our situation."

Anglicans split on divorce

The Anthony Eden-Clarissa Churchill marriage on August 14 was an opportunity for clergy of the Church of England to show how sharply they are divided on divorce and remarriage. Mr. Eden, divorced in 1950, was married to Miss Churchill in a civil ceremony.

"It is now, apparently, to be accepted as a matter of course that those who occupy the highest places in political and public life may break the church's law without embarrassment or reproach," said the *Church Times*, weekly periodical of the Anglo-Catholic group in the Church of England.

O showed detailed knowledge of situation and problems of Lutheran churches in Yugo-via. He agreed to remove restrictions on import of Lutheran World Relief supplies, will permit Americans to provide aid in rebuilding a war-damaged Yugoslav church

The liberal group, the Modern Churchmen's Union, protested that "there is no law of the Church of England against divorce and remarriage." Convocations of the church have ruled that a divorcee may not be remarried in church while the former marriage partner is alive. "This is a denial of the legal right of the clergy to exercise their own discretion in conducting such marriages," the liberal clergymen protest.

A government commission is studying the question of revising British law on marriage and divorce. Official attitude of the Church of England is that divorce should not be made easier. "Easy divorce adds power to the temptation to be unfaithful to one's marriage partner," the church statement asserted. Liberals replied that "a second marriage can in many cases be a true Christian marriage." They said that "in certain cases divorce is necessary and permissible as being the lesser of two evils."

Three are a beginning

"There is too much talk about marriage by itself, as though it means merely man and woman. It does not. It means husband, wife, and children," the Archbishop of Canterbury, Dr. Geoffrey Fisher, insisted in a recent address in London. Dr. Fisher is now visiting the United States and will address the convention of the Episcopal Church this month.

One child in the family, voluntarily accepted as the limit, is no family at all, Dr. Fisher thought. A one-child family is something of a misfortune, for the child at least. To accept the two-child family as the ideal limit, said Dr. Fisher, is a half-way failure. A family only truly begins with three children.

It's always regrettable when the mother has to go out to work, and never sees the family—"like Mrs. Fisher," said the archbishop. In the old days the family was like a clan that held together, often grandparents, parents, and children lived together. "There was something Christian about this which bred Christian virtues."

"In America, I am told," the archbishop said, "the family has been reconstructed by television. Instead of father and mother, boy and girl having dates every night, they spend their evenings together like dumb creatures sitting in the dark and never speaking. That is not much of a remedy."

Americans debate divorce question

Whether some liberty in approving divorces shall be allowed will be considered by Episcopalians at their convention in Boston this month.

A commission will report on what it thinks of an experiment begun in 1[illegible] authorizing bishops to investigate cases of marriage difficulty and to rule in some cases that no real marriage has ever existed. In such cases the church makes no objection if a divorce is secured.

The commission believes the experiment is working well, and will not propose any change this year.

A half-dozen American Protestant churches are now considering whether to approve more liberal rules on divorce and remarriage. United Lutherans at the Seattle convention in October will be asked to authorize the Board of Social Missions to restudy the question. Presbyterians U.S. (Southern) voted in June to ask their presbyteries "for study and advice" on liberalizing church rules. United Presbyterians refused in June to approve remarriage of persons divorced on grounds of desertion. Their church law recognizes only adultery as legitimate reason for divorce.

HE GOSPEL IN EVERY-DAY SITUATIONS
TV series will introduce the Fishers

Missouri will co-operate with NCC on TV

According to advance reports, the ew television series produced by the utheran Church-Missouri Synod may apture public attention as Dr. Walter A. laier's "Lutheran Hour" did on the adio 20 years ago. The series, under ıe title, "This is the Life," begins on V stations Oct. 5.

The big difference this time is that nstead of working alone on the TV roject, the Missouri group has agreed o co-operate with the National Council f Churches in putting the series on the ir. After seeing seven samples of the ew TV films, Dr. Ronald Bridges of NCC's Broadcasting and Film Commission said " 'This is the Life' is by far the nost practical presentation of the Christian faith ever prepared for the new nedium of television." The NCC commission will help the Missouri group in rging stations to schedule the series.

"This is the Life" is a "dramatic program built around the every-day experiences of a typical Christian family," Missourians announce. "The truths of the Christian Gospel will become alive as they are exemplified in the lives of Grampa Fisher, his son and daughter-in-law, and their three children." It is "simple Gospel presentation for people who may have never heard of the Christian Gospel before."

ULC APPORTIONMENT CLIMBS

Ten per cent more than in 1951 had been received by the United Lutheran Church treasury toward its 1952 apportionment budget by August 20. Goal for the year is $5,203,000. In mid-summer the amount received (during seven months) was $2,165,170. This was $207,879 more than in the same seven months of 1951.

The Lutheran World Action offerings were lagging behind 1951 totals, with $830,381 in by August 20. Last year the August 20 total had been $891,159.

Total in the Christian Higher Education Year fund continued to rise, reaching $6,399,211 on August 20.

Missionaries won't be drafted

A young man who serves full-time as a foreign missionary but isn't an ordained clergyman is likely to find himself drafted into the U. S. armed forces. Most recent case involving a United Lutheran Church missionary was that of Dr. Earl Reber, a physician, who was delayed in returning to his mission hospital in Liberia until his draft status was cleared up.

This summer Selective Service announced that laymen who work full-time in "furthering the interest of the church" will in many instances be eligible

for 4-D classification (in which clergymen are placed). The ruling came in response to an appeal by Mr. Roy E. Holder, the minister of music and religious education in a Baptist church.

Each case must be decided individually on its own merits, Selective Service headquarters emphasizes. There will be no blanket exemption for all laymen in church service.

Warns against segregation

"Churches are the last stronghold of racial segregation" said Dr. Arthur C. Piepkorn, professor at Concordia Seminary, St. Louis. Speaking at the Institute on Human Relations held last month at Valparaiso University, Indiana, the Missouri Synod churchman said "We are resisting the work of God when we practice segregation and deny the unity that God has forged among Christian brothers of all races."

"Segregation is disastrous and expensive," Dr. Piepkorn declared. "Int preters of our times are substantia agreed that no other domestic fac hinders our foreign policy as does c persistent discrimination against rac minorities."

Sixty-five Negro and white clergy a lay representatives from eight midweste and eastern states attended the meeti

No Vatican ambassador

No thought is being given at pres to appointment of a U.S. ambassador the Vatican, President Harry Trum told a press conference this mon Although Protestants made an ear-sp ting outcry when an ambassador w nominated last fall, some have expec that the president would send an env to the Vatican while Congress is recess

Communists control Wartburg

The Wartburg castle where Luther l out from his enemies in 1521 and wh

Protestant young people from the United States and western European countr labored six hours a day without salary in work camps this summer to help rebu Germany. In a Berlin suburb 32 workers cleared site for Christian student cen

e translated the New Testament is now nder communist control as a "national ultural place." The new arrangement as announced by the Communist Zone ews agency in eastern Germany.

Until now the Wartburg was owned y the city of Eisenach, the state of Thurngia, and the Lutheran Church of Thuringia.

Vants show-down in Spain

There was no enthusiasm at the Vatian last month about the latest outburst f Spain's Cardinal Segura against toleronce toward Protestants. "Today it is ecessary to show a certain amount of olerance in order to avoid conflicts hich are always harmful to national nterests," a Vatican spokesman said.

The campaign of Roman Catholic Cardinal Segura y Saenz against tolernce for Protestants had not been going vell. Spain's General Franco had paid little attention to the cardinal's demand that Protestants be stripped of the few rights they have.

The cardinal renewed his attack last month. "It causes one real pain to see the tolerance shown toward non-Catholic sects among us," he exclaimed in a pastoral letter published in Seville. He protested against "the indifference of the Catholics toward this question, and even the sympathy they are displaying for it."

MISS PHILADELPHIA
"Normal and honorable adventure"

Not afraid of beauty contest

A Sunday-school teacher who hopes to enter full-time church work can't see anything wrong with competing for the "Miss America" award in Atlantic City this month. Patricia Mary Hunt will enter the beauty contest as "Miss Philadelphia" and says "I feel that it is a perfectly normal and honorable adventure." Later she hopes to study at Union Seminary in New York City for a career in religious education.

But Roman Catholic clerics wouldn't approve. Archbishop Edwin V. Byrne of Santa Fe announced this summer that "beauty contests are an appeal to the baser instincts" and said "I forbid any Catholic to participate or help in any way in such beauty competition."

Archbishop Richard J. Cushing of Boston attacked "the pagan immorality of beauty contests or pin-up girls which the world considers a reflection of the ideals of American women."

High-buttoned necklines for women are the ideal, Roman Catholic groups agreed. The Catholic Daughters of America at their mid-summer convention exhorted their members to "dress modestly" and Bishop Stephen J. Donahue of New York condemned mothers who allow "their inexperienced daughters to expose themselves to the public gaze in competitions."

World News Notes

Hope for Near Eastern poor

Even twenty centuries ago when such lands as Egypt and Persia were world centers of power and splendor, most of their people were helpless victims of poverty and oppression. Today there are a few people who have grown rich from the farm lands of Egypt and the oil wells of Iran, but most are diseased and hungry. Average income of an Egyptian farm family is about $75 a year.

This past month there were threats that something might be done to remedy the vast injustices against the poor of the Near East. Egypt's new government, after throwing out the playboy King Farouk, said it would take all but 200 acres of farmland from each landowner and distribute the remainder among peasants who have none. Premier Mossadegh in Iran said landlords would be taxed 20 per cent of this year's harvest, and the proceeds would be given to the hungry.

Massadegh had secured from the Iranian parliament, which consists mostly of the well-to-do, a six-month grant of dictatorial power. One thing he planned to do in the six months, he announced, was to collect large amounts of income taxes which hadn't collected for 10 years.

He needs the money desperately merely to pay the government's current bills. But besides doing that he promises to pioneer in a bold program of social reconstruction. Besides land reform, education would be widely extended among the masses.

A little peace

It would be encouraging to have at least one bitter squabble in one little corner of the world cleared up. This month it seemed probable that som thing might be done about the Itali Yugoslav feud over Trieste. The quar has continued fiercely ever since the e of World War II.

Marshall Tito, much in need of ec nomic aid from the United States, w being pushed hard to make a deal. trading off some of the disputed territo each nation might be fairly happ British Foreign Minister Anthony Ec planned to go to Belgrade in m September to push for an agreement.

The United States government said would be willing to be the target whatever resentment is shown by Italia of Yugoslavs against the plan. The U would like to make certain that all ar Soviet states around the Mediterrane are friends and willing to stand togeth against common dangers.

Cities are losing

There's likely to be a great contr for some years to come between the op expanses of western Canada and t crowded streets of New York. But survey made this month showed a defin trend in industrial building away fr overcrowded areas.

New plants in the metropolitan ar are being built mostly in the suburbs in smaller cities and towns some mi from the center of the city. Compa tively little industrial building is taki place in the city itself.

Reasons for the move are better wor ing conditions, less traffic congestic lower taxes, opportunity for employe to live near their work and thus cut co muting time. New York's experience being matched in other great urb centers, the survey found.

EFFORTS TO SOLVE REFUGEE PROBLEM

THE SCORE OF THE 82nd Congress for passing legislation to permit more refugees to enter the U.S. was zero. President Truman's proposal to admit 00,000 extra people from the overrowded countries of Europe met with cold shoulder. A less ambitious proosal by Congressman Francis Walter roviding visas for DPs left in the imigration "pipeline" passed the House, ut was shelved by the Senate Judiciary ommittee.

The President's plan addressed itself ot only to the postwar concentration of omeless refugees, but also to the longerange pressure of overpopulation. Both roblems are present in the countries of estern Europe, each aggravating the ther. Immigration to the U.S. in token umbers would not solve either problem, ut would indicate American concern.

Roman Catholic groups, being in close ouch with the overpopulation problem n Italy, backed the President's proposal. rotestant agencies, while being aware f the seriousness of both problems, felt hat homeless refugees were more proprly the subject of emergency legislation. hey suggested that the overpopulation roblem should be dealt with on a longerm basis. They backed the Walter esolution on behalf of DPs in the pipene, and urged that it be broadened to nclude ethnic German refugees. But ongress turned thumbs down on both ieces of legislation.

nternational approach

While the U.S. closed its doors to refgees at the end of the DP program, oors in other parts of the world were eing opened. A new international miration agency called PICMME (Proisional Intergovernmental Committee for Movement of Migrants from Europe) was transporting shiploads of refugees to South America, Australia, New Zealand, Canada.

The existence of PICMME was a witness to the fact that not everyone in the U.S. had forgotten the plight of the homeless. When the International Refugee Organization (IRO) went out of existence, the U.S. took the initiative in forming PICMME to take over some of its functions. American money underwrites the biggest slice of its budget.

ANOTHER APPROACH to the refugee problem came from an unexpected source, when the Ford Foundation announced a grant of $2,900,000 to the United Nations to help it in seeking a permanent solution. The money will be administered by the UN High Commissioner for Refugees. It will be used to develop new resettlement opportunties in various parts of the world, and to help integrate refugees in the communities where they live.

Meanwhile, President Truman was not content to leave the refugee problem entirely on the international plane, without the U.S. doing its part in offering resettlement opportunities to those who need a new homeland. It is reported that he plans to appoint a presidential commission of outstanding citizens to study the refugee and overpopulation problem in relation to U.S. immigration policy. A thorough study of such a commission should produce legislative proposals for the new Congress to tackle. What happens to such proposals will depend ultimately on whether the American people want to do their share in meeting the world refugee problem.

—ROBERT E. VAN DEUSEN

Canadian Affairs

IMMIGRATION RESTRICTI

SOON AFTER THE CLOSE of the war Canada began to open up to immigrants, especially from Europe. Close relatives of Canadians were admitted almost immediately. Then the door was pushed wider for those who could get a sponsor to provide farm or domestic work. To encourage even more newcomers the government began its assisted passage scheme under which part of the travel expense was paid.

With opportunities like that, the flow of immigrants reached nearly 200,000 in 1951. But it will not go that high in 1952. Authority for such a prediction is Minister of Immigration Harris. He told the closing session of Parliament in early July: "It is expected that the figures will decline beginning this month, and it is not the intention to admit certain workers after the end of October."

THIS WAS THE PRELUDE to the announcement of a list of "persons admissible" under new regulations. The basic principle of admitting close relatives is being retained. But they are the only persons to be accepted, for example, from Italy. From Germany may come "agriculturists, farm workers, domestics, nurses and nurses' aides." A little wider margin is allowed the Scandinavian and other northern European countries. For any British, French, or American people who may want to enter, the door is still open.

A further discouragement will be the fact that immigrants from all countries will have to pay their own passage and have enough money to support themselves until they can get jobs (or have Canadians ready to sponsor them).

Reason for the change in policy was not announced, but it is well known that organized labor has not been too sym thetic to mass immigration. During past winter there was a rise in une ployment, and the usual grumbling t the "foreigners" were grabbing the jc Such complaints usually overlooked eagerness of the newcomers to work l and hard to get themselves establish

By the spring of the year the empl ment situation was back to normal. the government is not taking any chan on next winter. That is why "it is the intention to admit certain work after the end of October."

CHURCHMEN FIND themselves in m the same situation as the statesm Where shall the emphasis be: on br ing more people into the country, or building into the church those who h already arrived? There are admitte enough problems now for the churc cope with in the field of spiritual social welfare.

One pastor who has played a nificant part in the resettlement of Canadians puts it this way: The ch is like a cow that has been eating eating. Now she is full, and must eating to take time to digest.

Canadian Lutheran World Relief, operational arm in Canada of Luth World Action, is caught in the char situation and faced with the questio what policy to pursue now. Organ originally for overseas relief, it m into the immigration field as the ref began to seek a new land and a life. Now that immigration is on wane, what is the next move: cont to do what it can in that line, disb or go into welfare work among the (and old) Canadians?

—NORMAN BERN

BRANDENBURG GATE
On borderline of west and east sectors in Berlin

Night in East Berlin

By ROBERT E. NEUMEYER

Americans talked with young people of the German East Zone about the difficulties—and hopefulness—in being Christians under the red flag

CROSSING INTO the Russian sector of Berlin is an everyday event for thousands of Germans. For Americans it's a bit different. Our careful preparation for entering the sector looked like a second-rate television melodrama. Out of our wallets came every pfennig of West German money, as well as every penny of U.S. currency. (It's a crime to carry any but East Zone money in your pockets when on the Russian side of Berlin.) Valuable papers and certain identification cards were removed from our pockets. Old, inconspicuous clothes replaced clerical collars.

It was 7 P.M. as we left our hotel, hailed a cab, and said with an air of nonchalance, *"Die Marienkirche, bitte."* The driver explained that the church is in the Soviet sector. "But, if you want to go, I'll take you."

EVEN THE TAXI seemed designed for the adventure. High sides, small oval windows, and a decidedly "used look" added the touch of age and mystery. As we drove down streets where Hitler once paraded, the ruins of once beautiful buildings seem more ominous than others we had seen in other parts of Germany. Deepening shadows stimulated imagination.

"We're almost at the border," announced the driver. We strained to see what "the border" looked like. We saw nothing, except a very ordinary little

---

Pastor Neumeyer of Zion Church, Wilmington, Delaware, was one of several young U.S. clergymen who visited East Berlin during "Lutheran Day" last month. About 20,000 East Germans attended sessions during the four-day rally.

IN MEMORY OF WAR
Hulk of ruined Kaiser Wilhelm Church

German with a stop sign in his hand. He flagged our cab, asked the driver a few trivial questions, gave us a hasty glance, and we were "in."

When we reached Stalin Allee we saw plenty of evidence of Communist efforts to educate the Germans in the new style of "people's democracy."

"WORK—REBUILD—TOGETHER" was a dominant theme of innumerable brilliant, flashy signs. "PEACE" was an important countermelody. The well-known "HATE AMERICA" signs were there too. A strange feeling comes to an American when he reads such propaganda for the first time. The neat white letters literally hurl themselves at one from the midst of their blazing red background. They can't be ignored.

The streets themselves looked like those of any other large German city. Shells of blackened bombed buildings were everywhere. Rubble was neatly piled away from the sidewalks. A f one-story shops were to be seen. Oc sionally a handsome new structure r snobbishly out of the deathlike ru around it. These were mainly Soviet fice buildings or almost swank-looki apartment houses for those Germa who were co-operating with the Co munist program for Berlin. General building of shops, hotels, restaura and apartments compared unfavora with the reconstruction of the West sectors of the city.

SUDDENLY THE SIGHTSEEING was ov We had arrived at the Marienkirche asked the driver to come back for us about two hours. "I'm sorry," he s "but I'd never come into the Russ sector alone." Hearts began pound once more. Everything had been easy. No trouble at the border, no R sian police, no incidents . . . now t

Later on we decided that it wa fear which kept him out, but probabl Soviet sector ruling forbidding West t from picking up fares in the East sect But with lurid newspaper accounts kidnapings and imprisonments, words of our driver were not calmin

We found the church filled to ov flowing for the opening service of " Lutheran Day" in Berlin. Around ev door were crowds of people strain eagerly to hear. It was the popu Bishop Dibelius who was speaking. Franklin Clark Fry was to follow. worshipers seemed tense, expecta eager to hear some new word of hc Many of those present were among 5,000 who had hoped to attend the m ing of the Lutheran World Federatio Hannover, but who were denied pas by the East Zone Government. Th worshipers were people who were beg ning to feel the whip of a governm

ostile to the church. They wanted to ear words of hope.

HIGH ABOVE THE ALTAR was a huge ooden crucifix. From our tip-toe van- age point out in the doorway, the figure f our Lord was the only thing we could ee. For most of those present this hrist was the only hope they could see.

Because of the overflow crowds, a econd service was being held at the Dom," the old and once magnificent Lutheran Cathedral" in Berlin. We de- ided to try to get into the service there.

When we arrived at the Dom we hought someone had given us false in- ormation. A charred, wrecked skeleton f a church greeted us. Only a bright old cross above a doorway testified to he fact that this was once a church. A asserby directed us to a wooden ramp, round a few corners, then down into a amp, dungeon-like crypt. Here we eard voices, saw lights, and then finally ound a "cellar chapel" which held sev- ral hundred people. It took only a mo- ment to realize that Jesus Christ was present here in the ruins, as He had been present in the glories of this church.

We took places on the backless wooden benches. I sat in the midst of a group of young men. Almost the entire congregation was made up of Russian-Zone Germans. They were not as well dressed, and perhaps not as well fed as West Zone Germans, but they seemed more intensely interested in what "the church" had to say. They were most responsive to the Indian pastor who reminded them of their sufferings, but quickly added, "We of India also know what it is to starve and suffer."

STANDING IN AN inconspicuous corner of the chapel was a teen-age boy in the uniform of the Communist Youth Group (FDJ). I wondered whether he would remember "this hope." I prayed fervently for our young people.

After the service a dozen of these German young people swarmed around us. Recognizing us as Americans, they

CATHEDRAL IN EAST BERLIN
Worshipers gather in crypt

were literally bursting at the seams with questions. "Do your young people go to church?" "Do you have youth groups?" "Do they study the Bible?" "What do you do in your meetings?" These were natural questions from young men who were members of the *Evangelische Jugend* (a group which the Soviet Zone has now marked for extinction).

Before we knew it, our new friends were taking us on a tour of Russian Berlin. Down streets filled with hammer and sickle flags, over a newly built Russian parade ground, past the university, within a stone's throw of the "Soviet Information Center," we finally arrived at the elevated-train station. It was here that we realized again that this was potentially dangerous territory for Americans at 11 o'clock at night.

"I'll buy the tickets," said one of the young men. "It won't attract so much attention that way." Through the turnstiles and on the train, we pretended to relax. But it was not until we passed the last train stop in the Soviet sector that we really felt free.

IT WAS ALSO at this point that our companion became free with his talk. While in the Russian sector his comments were general, non-committal, and certainly non-political. Once in the Western Sector he "opened up." "You never know who's around to listen in," he said.

He studies at the university in the Soviet Sector. He spoke freely of the Russian propaganda efforts within the university, adding that the vast majority of students remained unconvinced by it.

"Next year," he continued, "we have heard that all incoming students must be members of the Communist Youth Group (FDJ) or else they will be denied admission." This, he explained, was only the beginning of a wider "get toug policy. Large groups of young men being called into the "People's Pol Force." Attendance at Commun youth meetings was being "encourage more strenuously. Anti-American pro ganda was increasing at a great rate. saw the so-called 'documentary film' American germ warfare attacks Korea," he said. "While many of us count it for sheer propaganda, such te niques are beginning to raise seri questions. Many East Zone Germ now wonder what they can believe."

FURTHER CONTACTS with scores East Zone Germans, both young old, showed only too clearly that story was not an isolated one. Ol folks put it this way. "The only dif ence between Hitler's day and Stal day is that this time we know exa where we are being led." Children "spying" on parents again; schools grinding out red doctrine. Tighter tr controls isolate Germans from Germ

Young people are faced with the p lem of compromise. Can one join Communist Youth Group and still main true to Jesus Christ? Thousa have said "yes" . . . with this stipulat "You don't have to believe what say." But how far down the red line you go? Can you serve in a "People's lice Force" and not betray the faith

Only one thing is certain . . . in Germany there is a tragic problem, litical and spiritual. Thus far the po of this world have been able to do n ing except to make things worse. W the answer? . . . the hope? . . . the s tion? Perhaps the Power of "ano world" may show a way out. As of date the vision of God's love as pressed in a crucified Son is the hope on the horizon.

Vacation Schools Are Popular

by THEODORE K. FINCK

Summer program flourishes in ULCA congregations as both teachers and pupils find that going to school can be fun

"MOMMY, I THINK I've got enough money in that box already," said a six-year-old Iowan to her mother.

The child had been doing extra work at home to earn money for Spanish Bibles. Her vacation school in St. Paul's Church, Northboro, was going to send them to Puerto Rico. Now the little girl was weary of well-doing—but she had already done her share.

A refreshing fact about the tidal wave of vacation schools which has swept the United Lutheran Church this summer is that some have flourished in small and out-of-the-way congregations. The Northboro church, tucked away in southwest Iowa, reports only 108 members. Yet it gathered up 37 pupils in its vacation school. "We are all wondering where they came from!" exclaimed the pastor's wife, who led the school.

THE REVERSE ALSO is true. Far across Iowa to the east there is another St. Paul's in the city of Clinton on the Mississippi. This church has 1,133 members. Here a vacation school was also successful, with 140 enrolled, and well-attended night classes for intermediates and seniors.

Vacation religious education has just had its best summer in the United Lutheran Church. Its theme has been the popular church-wide slogan, "The Bible in Daily Living." This was made the general title of the annual Vacation Series literature. With this impetus new schools were started and old schools increased attendance.

Grace Church, Springfield, Ohio, provided free transportation, inviting children to ride in from the east, the north, and the west. The invitation was accepted by large numbers.

So many children came to the first vacation school sponsored by Trinity Church, Jackson, Mississippi, that its teachers and resources were swamped. For its next school registration had to be restricted; but a better school, Trinity reports, was the result.

IN CANADA AS FAR NORTH as Edmonton, Alberta, Lutherans took part in an interdenominational school. That is the part of the church where two congregations of one parish may be 150 miles apart. Yet there were 100 pupils in the school.

In Rocky Mount, North Carolina, a pastor and his wife entered on a new field of labor. Experienced vacation school leaders, they were uncertain what results could be gained at Trinity. They gathered and trained a corps of workers.

"It's the best school we ever had," said the members later. Activities were centered around the "Bible door" of a life-size pageant Bible which was found described in the junior course of the Vacation Series.

The whole family, including young

Dr. Finck is editor for the ULCA Parish and Church School Board in charge of the annual Vacation Church School series.

CHILDREN ENJOY COMING

people and adults, took part in the vacation school of Cedar Grove Church, Leesville, South Carolina. Other congregations, especially in the Carolinas, have done the same thing. To make this possible there is a young people's-adult discussion course each year in the Vacation Series. Use of this course is growing.

St. Peter's, in Kitchener, Ontario, decided to cultivate the intermediate-senior field in earnest this summer. The response delighted everyone.

SO THAT ALL AGES could get a char at outdoor character building, Fi Church, Johnstown, Pennsylvania, h four different recreational periods—o for each age.

Some churches, like St. Mark's, W mington, Delaware, and Trinity, Roc Mount, North Carolina, supplement the Vacation Series with elaborate, w chosen material of their own compili It is an aim of the literature to stimul local originality and enterprise.

Some of the Canadian schools, amo them Resurrection, Halifax, Nova Sco made contributions to the British a Foreign Bible Society, which respor to the American Bible Society.

In warm Puerto Rico a half dozen cation schools were held, reports M sionary Frieda Hoh. She and others h prepared Spanish literature based English sources."

MOST ULCA VACATION SCHOOLS the annual Vacation Church Sch Series prepared by the Parish and Chu School Board. The distribution of t literature has increased by leaps a bounds—74,000 in 1950; 142,000 1951 (92 per cent gain); 188,000 1952 (33 per cent gain over 1951).

When the Publication House pres were overloaded in the spring of 19 the quantity to be printed for 1952 v upper by 15 per cent. In spite of t precaution every course has had to reprinted, once more glutting the pres while other vital printing was set asi

PART OF THE PHENOMENAL growth the vacation schools in the last few ye is credited to this vigorous and bibli literature. The 1952 Series is the "b material ever," comments a former pr ident of the Parish and Church Sch Board.

Summertime education in the Uni

utheran Church has also received a shot h the arm by a program of 50 or more orkshops for vacation-school leaders. hese are held in the spring under the uspices of the Parish and Church School oard. Some 1,200 workers in at least 3 synods have taken part.

The Rev. H. R. Middleswarth, board ecretary of weekday education, and ther staff members set up the workhops, and in some cases have to conduct nem alone, almost without trained assistance. They have proved of utmost ractical help to teachers.

BOTH IN NUMBER of schools and number of pupils, ULCA vacation education s snowballing from year to year.

No reliable figures are available. One ndication is the sales figures of the Vaation Series. To use the 16,448 sets of ursery material sold this summer, there nust have been that many two- and hree-year-olds in the schools—more ather than fewer.

By the same yardstick the beginners' minimum is 42,201; primary, 47,478; junior, 39,447; intermediate-senior, 15,634 (sales figures).

With increased attendance some churches have been able to switch from community participation to schools of their own. This may be a straw in the wind.

ON THE OTHER HAND there are still many community schools, both interdenominational and Lutheran, which are reaching boys and girls with great effectiveness.

The "all-purpose" annual Vacation Series is tailored to fit vacation schools of all types. For 1953 Old Testament high lights will delight the pupils as they look into "The Bible Jesus Used." On request advance planners may obtain a copy of the outline chart of this Series from the editor.

This year's slogan well expresses the *permanent* purpose of the annual Vacation Church School Series—to put "the Bible in daily living."

SUMMERTIME EDUCATION OFFERS UNUSUAL OPPORTUNITIES

AN OLD INSTITUTION REACHES BEYOND ITS GATES AS

New Methods Aid the Old Folks

As told by WALTER R. HARRISON

Philadelphia institution pioneers in providing care for th who are chronically ill or are not yet residents of the h

CARE OF ORPHANED CHILDREN was one of the major social concerns of the church a few generations ago. In the years just before and during the Civil War, hundreds of orphans' homes were established. Many are still in existence.

One of the oldest such institutions of the United Lutheran Church is the Germantown Home in Philadelphia, founded in 1859. But the 90 years have brought a sharp change in emphasis. Once devoted entirely to boys and girls, now the major work of the home is among older people. It still has a "family" of 50 children, but now has 170 aged persons under its care.

The change at Germantown is ty of the entire field of social work. C dren need institutional care when fa emergencies leave them helpless, for long-range care social workers prefer to place them in small fa units rather than in large regime institutions.

UNIQUE AT GERMANTOWN in its g ing program for the aged is its non ident department, by which old folks remain in their own homes or a ments and yet enjoy the protective of the Home; and its care for chroni ill who usually are refused admis into privately owned institutions.

Pioneering in these two fields, the mantown Home determined several y ago that in view of the increasing

The Rev. Mr. Harrison is superintendent and pastor of the Lutheran Home for Orphans and Aged, Germantown, Philadelphia.

r care for the aged it would provide ore than mere custodial service. Old-shioned methods by which old folks ere gathered under one roof to drone way their days needed revision, it was lt.

At the request of the Ministerium of ennsylvania, which elects the 18 mem-ers of the Board of Trustees, the Home 1948 opened an infirmary for the care f chronically ill older people. Spend-ng $55,000 of its endowment funds, it dded to the Scheidt Memorial Building wing which contains a small modern ospital, providing facilities for 22 pa-ients. Competent medical staff, nurses' orps, modern miracle drugs and up-to-late equipment provide for patients' omfort. Rooms and wards are painted astel blue, rose and green. A public ddress system brings to patients church ervices and daily devotions, as well as ther programs.

JUST AS THE DEPARTMENT was being pened it came into emergency use. One f the residents at the home suffered a evere gall bladder attack plus heart omplications. It was past midnight when our physician told me that the only ope lay in oxygen therapy, if we had he necessary equipment—a mask and a ank of oxygen.

We had the mask. It had come from the supplier only a short time before. He said he could get oxygen from a local druggist. An hour later the therapy was being administered. The story had a happy ending. Our patient responded and has been able to enjoy more years of life!

Special care for patients includes strict attention to diet. It's not without some amusing consequences. One morning, along with her breakfast, one of our patients received a glass of dark liquid. Pushing it away, she began to scold the nurse, saying "I won't drink any of that. I've never touched intoxicating beverages and I won't do it now!" The nurse had to explain that it was just a case of mistaken identity of a poor prune!

Since its beginning, demands upon the infirmary have grown tremendously. Many applicants now request emergency admission because of illnesses and infirmities brought on by old age.

ONE DAY ONE of our pastors asked admission for one of his parishioners. She lived alone, was partially paralyzed and had to depend upon help from her neighbors. The neighbor to the right brought her breakfast, the one on the left gave her dinner, the one across the street provided supper. The situation came to a head when one neighbor found her on the floor where she had fallen during the night, her feeble cries unheard.

We moved quickly. Soon after the pastor's call she was admitted to our infirmary to spend her last days in good care. If we had not had the facilities we couldn't have acted so promptly.

With the increase in numbers of older people in our population, work of providing care for the chronically ill aged will become a major portion of the program of the Home. Challenging opportunities are developing in the field of geriatrics (illness caused by age) for both physicians and nurses.

BECAUSE OF THE LONG waiting list of applicants for admission to the Home, the Board of Trustees in January of this year authorized the second pioneering venture—the non-resident department. More than 100 people were awaiting entrance to the Home. Some might have to wait for three years or more.

Through a trained social worker, the

Germantown Home now reaches beyond the grounds and into the homes of those on the waiting list. Counseling service, help in securing employment, medical attention or financial aid are all part of the responsibility of the director of this department.

To make this possible, the help of pastors, organizations, congregations, interested friends and even members of the applicants' own family is utilized. Encouragement of various sorts is thus brought into the lives of lonely old folks.

A typical case greeted the director of this department in its earliest weeks. She rang the doorbell at the home of an elderly couple. The man had applied for admission to the Home because he wanted security for his wife, but he didn't want to come himself.

When Mr. Abel discovered who his caller was, he disappeared into the back of the house and left his wife to talk to the director. In the course of conversation, the director told Mrs. Abel of the non-resident plan. She became enthusiastic and insisted that her husband come and listen, too.

When he realized that he could keep his own home as long as he was able to take care of himself, and yet enjoy the security of the Home's interest, he was delighted.

IT DEVELOPED that the Abels "owned" their little home, but it's heavily mortgaged. They received an Old Age Assistance grant of $84 per month. From this they paid $60 carrying charges on their house. That left only $24 for food, clothing, light, heat and all incidentals. Naturally, they didn't have enough to eat. Food baskets were therefore sent from the Home.

Inquiry revealed that Mr. Abel's hearing was badly impaired, but that he couldn't afford the hearing aid he need The Brotherhood of a local congregat supplied this need.

Proper clothing was another probl Mrs. Abel was outfitted from the st rooms at the Home. Because she wa small person, no nightgown small enou to fit could be found. Gay, colorful jamas were available but the direc was somewhat dubious about an 84-ye old lady wearing such frivolous thir

"Are you modern enough to wear jamas?" she asked Mrs. Abel.

When she saw them, Mrs. Abel claimed in delight. "Pajamas! I l them but I haven't had a pair in year

A SHORT TIME LATER Mr. Abel came very ill. An emergency call ca to the director of the department, w made prompt arrangements for his c by neighbors, visiting nurses and d tors. Mr. Abel recovered enough walk about a little, but it was evid that the old couple could no longer ma a go of it outside the Home. They w approved for immediate emergency mission.

That's only one of several such ca that could be cited to show the value this new area of work. Visitors ha found others living without adequ food or care and without knowledge such community resources as Old A Assistance. Helpful provisions have be made for many.

JUST AS COLLEGES HAVE pre-freshm days for prospective students, early t summer the first "Non-resident Da was held at the Home. Its purpose w to bring persons on the waiting list ir closer touch with the Home and to gi them a better understanding of what l at the Home is like. About 60 futu guests assembled for the day. A lunc eon, entertainment and a tour of t

OLD FOLKS CAN HAVE FUN, TOO
An impromptu band concert enlivens the evening

grounds and buildings made up the program.

After only a few months of operation, the non-resident program has proved its value to such a degree that it is sure to become a permanent feature of the work of the Germantown Home. No charges of any sort are made for these services.

There are other problems that face responsible institutions for the care of children and the aged in these days, especially because of our Christian duty to provide help for all who need it. The plight of the juvenile delinquent child, mentally-retarded children, and helplessly senile old folks rests heavily on the hearts of all who are engaged in this work. To meet fully all the needs that still face us will require added income because of the high costs involved.

A little lad on one of our transcontinental trains, playing in the aisle, attracted the attention of a fellow traveler. "Where are you going, my little man?" he asked.

"Out west, sir," he said.

"But to what place?" asked the interested stranger.

"I do not know, sir, but my father knows, and I am going with him."

—COSTEN J. HARRELL in *Friends of God* (Abingdon)

Southern Lutherans Use Air Waves

By JOHN R. BROKHOFF

Radio program sent out from Atlanta will be broadc to millions of listeners over 200 stations in 24 sta

FOR THE THIRD consecutive year four southern synods of the United Lutheran Church will place the Gospel on the airwaves. Approximately 200 stations in 24 states and two foreign countries will carry the half-hour programs. They will be produced by the Southern Lutheran Radio Committee representing the Virginia, North Carolina, South Carolina, and Georgia-Alabama Synods through the facilities of the Protestant Radio Center, Atlanta, Georgia. The broadcasts have the approval of the ULCA Committee on Radio and TV and of the Radio Department of the National Council of Churches.

Radio is still the major way of reaching millions of people in our country. The major networks report that there are 105 million radio sets in the U.S., 9 million more than in 1951. Ninety-six per cent of all American homes, it is said, have a radio. In addition, radios are in 9 million cars and 5 million public places. Only 26 per cent of the homes have TV sets.

THE PROTESTANT RADIO CENTER was organized five years ago by Southern Presbyterians, Northern Presbyterians, Episcopalians, Methodists, and United Lutherans. Atlanta educational institutions also joined the corporation: Columbia (Presbyterian) Seminary, Agnes Scott College, and Emory University.

Dr. Brokhoff is pastor of the Lutheran Church of the Redeemer, Atlanta.

The Brotherhood of the Geor Alabama Synod raised $1,000 to ena United Lutherans to become a Found Donor of the Corporation. It is the o co-operative church organization p ducing radio programs in America. E participating denomination is allotec certain number of weeks to produce own programs over the Center's n work, known as "The Protestant Hou The Protestant Center is a non-pr organization which co-operatively p duces the churches' programs at c price. This enables the church to p duce its broadcasts at low cost, appr imately $4 per station per broadcast

Progress is being made each ye During the past year, the network spr beyond the south to the west and nor At present 75 stations are off the te tory of the sponsoring synods. Any s tion willing to carry the programs on free-time basis may secure the tr scribed broadcasts.

BY CHANGING THE NAME of the bro casts to "The Protestant Hour," the C ter secured the approval of the Natio Council of Churches. This has brou stations to the network from all over nation. In addition, the United Luther Church through the Radio Commit has approved the Southern programs a has supported them financially this y with $3,200.

Other synods are joining the origi four mentioned above. Last year Florida and Texas Synods named rep

entatives to the Southern Lutheran Radio Committee. During the past year the number of stations has increased from 50 to an expected 200 by October. The coverage is changing from a regional to a national pattern.

THE 1952 SERIES BEGINS on Sept. 21 with Dr. F. Eppling Reinartz speaking on "There Is Always That Third Day." The Lutheran service in abbreviated form will be rendered by a liturgist (Pastor Charles G. Tusing, Roscoe B. Fisher, Alton C. Clark or Donald R. Poole) and choirs of Roanoke College, Marion College, Lenoir Rhyne College, Newberry College or Southern Seminary.

A different speaker, bringing a 15-minute message, will be featured each Sunday. On Sept. 28 it will be Dr. Paul C. Empie, on "If God Be for Us." Preachers on the following Sundays will be the Rev. William E. Eisenberg, Dr. Melvin S. Lange, Dr. Walter B. Freed, the Rev. Albert H. Keck, Jr., Dr. Voigt R. Cromer, Dr. Carl A. Honeycutt, Dr. Carl B. Caughman, the Rev. John L. Yost, Jr., and the Rev. Henry E. Horn.

The committee responsible for the production and promotion of the whole series consists of Pastors John R. Brokhoff (Georgia-Alabama), chairman; Alton C. Clark (South Carolina); Charles G. Tusing (Virginia); Paul K. Nordsiek (Florida); and Robert F. Shelby, Jr. (North Carolina). Pastor Shelby is publicity chairman.

ALTHOUGH THE PROGRAM is planned and promoted by the southern synods and originates from the radio center at Atlanta, the coverage given by the 200 stations is widespread. Included among the network of stations planning to carry the program is one in Puerto Rico; one in the Philippines; WREB in Holyoke, Massachusetts; KROP in Brawley, California; WIOU in Kokomo, Indiana; WOC in Davenport, Iowa; and several in Ohio and Pennsylvania. Most stations will carry the program for the eleven weeks at 8:30 A.M. each Sunday. Because of other commitments, some will broadcast it at other times.

There's a great future ahead for cooperative religious radio and television programs as represented in the Protestant Radio Center. TV equipment is now being purchased by the Center and will soon be at the disposal of the Southern Lutheran Radio Committee. Experimentation with this medium has already begun.

Each Monday evening, from 8 to 8:30, an experimental program is being presented from the Center over an Atlanta TV outlet. Four programs this fall will be presented by the Lutheran group.

SOME FEW years ago a scientific wit, writing in the jocular spirit of modern secularism, announced that the chemical elements in a human body had a market value of 98 cents. But today atomic researchers tell us that atoms in a human body have an energy potential of 11,400,000 kilowatt hours per pound, worth $570 million, or a total of $85 billion for a 150-pound man. Thus today nuclear physics joins with nuclear psychology to proclaim that man—worth just 98 cents before Hiroshima—is once again of infinite worth.

—ALSON J. SMITH in *Religion and the New Psychology* (Doubleday)

The Old Judge's Best Decision

By ALICE M. READ

IN HIS YOUNGER DAYS the old judge had been a very successful lawyer and public speaker. He hadn't spent so many years on the bench, but he was known for his honesty and fairness. He had inherited a sum of money that would have allowed him to live more grandly if he had chosen to do so, but he and his wife enjoyed their simple home. Their sons had been given a good education and were doing well in business.

When I knew the judge, he had retired, but was spending his time working for the correction and prevention of juvenile delinquency. He was a frequent visitor to the Settlement House and city playgrounds, a great supporter of the Girl Scouts, Boy Scouts, YWCA, YMCA, and every organization that worked for the betterment of children and young people. He attended church and Sunday school regularly and tried to practice Christ's teachings every day.

MANY YOUNG PEOPLE went to him for advice about their problems. Parents sought his guidance in family problems.

The judge constantly encouraged the welfare workers. His praise helped me many times while I was new in social welfare work.

One day I attempted to tell him how much I appreciated the help he had given me. I told him also that I thought it was wonderful how much he had done for others and yet how little credit he took for himself. As we talked for a while, he told me some of his experiences when he was a young lawyer.

"The first year I practiced I won several cases. I remember going home on a vacation about the end of my first ye I felt very sure of myself. I spent s eral days telling my family all the gr things I had done out here in Iowa a all the great things I was going to do told my mother one morning that I w going to be a famous lawyer and a gr judge some day."

THE OLD JUDGE paused for a few m utes. I didn't say anything because could see that he was lost in thought

"My mother smiled at me," he c tinued slowly. "Then she came arou the table and kissed me. She said, 'S I hope that you will always be an hon lawyer and if you should some time come a judge, I want you to be a f one; but remember, only God is great

He cleared his throat and I could that after all these years he was s deeply moved by what his mother h said.

"That is a beautiful memory," I a swered.

"From that day to this I've tried remember that 'only God is great.' Sir God has given me knowledge and abil along certain lines, I feel that it is duty to use them to help others. As teacher and a social welfare worker y have learned that the greatest help y can give most people is to help them help themselves. That is what I try do."

I've never forgotten this conversati with the old judge, nor have I ever f gotten his philosophy. Many times wh I am tempted to think that what I ha accomplished is quite important, I mind myself that "only God is great."

FIVE MAKE A FAMILY

CHANCE ENCOUNTERS

THE BUS WAS SO CROWDED I was glad I'd left the children at home. Even a short trip can be trying when they are packed in between grown-ups like bits of relish in a sandwich.

Having Joyce Matthews volunteer out of a clear blue sky to keep them probably means I'll be getting Jackie or Joy-Joy or both pretty soon, but I don't really mind.

We jerked to a stop and I fell into the woman sitting in front of me.

"I beg your pardon," I laughed. "I certainly didn't expect to do that!"

"I'm sure there was nothing else you could do," she smiled back. "Why, it's Mrs. Melton, isn't it?"

"Mrs. McIvor! I didn't expect to run into you here! Or should I say fall into you?"

"Oh, don't mind that. I'm just lucky to have a seat. Have you far to go? I'm getting off in two or three squares."

"So am I. I'm going to Kaighn's to get material to make each of the girls a new dress to start school. They have plenty of clothes but all their friends are getting new dresses for the first day—and I don't want them starting off feeling downtrodden or anything."

"Children love to have just what all the others have, don't they? I recall so well the pretty white pinafore I wore the first time I ever went to school!"

IT WAS HARD to picture Mrs. Charles Sandringham McIvor as a little girl in a pinafore. However, I stretched my imagination enough to make it. A real glow of friendliness started deep inside me. By the time we revolved through Kaighn's entrance we were chatting away like old friends.

At the escalator we paused. "I'm going to the bargain basement to investigate their sale of lamp shades," she confided, a little bit as though she were heading for the interior of Africa.

"I'm going down, too," I agreed. "Their materials are a little cheaper downstairs." With a family of five to provide for I'm more at home downstairs than in the other departments. Besides I hadn't had a chance to interrupt the conversation long enough to tell her I was sorry I was washing my hair the day she returned my call.

I MANAGED to get it in by the time we reached the lamp section. "And I'm coming to see you again," I promised, "just as soon as ever I can. I've been canning like mad the last few weeks and when I've had a little time on my hands I've been too tired to be civil."

"I can imagine! But do come. And bring the children inside this time. They were so good sitting out in the car with their books when you and Mrs. Larsen came, I didn't know they were there till you were leaving. Next time, bring them in. But in the meanwhile, when did you say that meeting of your women would be that you wanted me to attend?"

"Sept. 17. It's a luncheon meeting, you know. One o'clock. And if our car is in running order I'll come get you."

"And if it's not, I'll come get *you!*"

We parted happily and I couldn't help feeling that meeting her hadn't been altogether chance—not that I could exactly picture the Lord checking our bus schedules, but, say what you please, there is something more than accident in some of our chance encounters. Here I'd gone to call on Mrs. McIvor to get her to come to some of the women's meetings at the church, missed her when she came to return my call, worried about her a little off and on for the last few weeks—and all of a sudden there she is on the same bus with me.

"Can I help you, Miss?" asked the tactful saleswoman and I realized I had been staring at some perfectly hideous green and red stuff for quite a while.

"Thank you but I guess I'd better look around a bit more." I smiled and settled down seriously to the matter in hand—of selecting material.

It really didn't take long after I got my mind on what I was doing, although it took some self-control not to buy more than I could make up. I don't think I've seen materials as attractive or as reasonable for a long time.

In the housewares department I paused to look at bread boxes. The children have jammed the lid of ours up and down so often and so hard it's almost ready to drop off. We need a new one and the new plastic ones look very attractive.

"Looking for a place to keep your husband between camping trips?" inquired a voice behind me. I looked around to see Jean Conworth, Joe's wife, at my shoulder.

"Maybe you have something there, Jean. Think we could get one big enough for both our men? Then we'd know where they are part of the time!" Joe is Dan's assistant scoutmaster and Jean and I are always kidding about bein scout widows. In fact, once in a whil I'm not sure she's kidding.

"Well, whether we know where the are or not, I guess Joe's going to kno where I am for the next few month Has Dan told you I've given up my jo and we're going to have a young Cor worth this winter?"

"How wonderful!" I started to sa something about having someone to kee her company on meeting nights, the checked myself.

"I think it's wonderful, too. But yo are just the person I wanted to see. N going to work when Joe goes seems s funny, I find myself with quite a bit c time on my hands. Did I hear you sa something about a meeting of the wome at the church to plan something?"

"Didn't anyone call on you? Someon must have slipped! Anyhow, you ar quite right. We're having a big meetin the 17th and we'd be thrilled to have yo come. I'll even stop for you myself i you don't have your car."

We chatted for a while longer till glance at the big clock over the alum inum counter showed I'd have to step i I didn't want Joyce to give the childre their lunch.

"I must dash!" I exclaimed. "If don't see you this week I'll call you be fore the 17th. 'Bye!"

Luck was with me. A bus was jus rounding the corner as I arrived. Ther were even seats to spare.

Readjusting my bundles, I looked ou the window and chuckled to mysel What an oddly assorted pair I had picke —or had picked me—to go to tha luncheon. Oh, well, that's one of th nice things about the women in any con gregation. We're all different. An there's a useful spot for each of us.

Personal Problem Clinic

Straying husband

QUESTION: My husband and I have been married 14 years and have two children. But now he tells me he has fallen for someone else. I still love him very much. He says he loves me—but more like a sister.

Mrs. K has bowled Jim over. She works in the same group with him daily. I met this woman at a party a short time ago. We have talked this over every night. I have asked him to pray about it. He says the Lord's Prayer with me each night, but he says it does no good. He believes we were wrong partners from the start. He has always had trouble about coming directly home from work, has been in some trouble, and has had army experience. He can't explain why he doesn't want to come home.

We have had many good times together, but right now we are badly mixed up.

REPLY: Your letter gives but little information upon which to base advice for so complicated a situation. Your report indicates that Jim is immature and unstable. A good steady marriage must rest upon well-established character on Christian lines, as well as ability to appreciate the qualities of one another. If these two things were what they should be there would be little chance of either person straying away.

1) Talk the matter over with him pleasantly and calmly, point out the impending ruin of your home, the loss of standing in the community, the tragic embarrassment of your children, the unfairness to you, and the utter violation of Christian standards of behavior. You may tell him that it is a choice between a united happy family and a wrecked home. Emphasize that he must make the decision on the facts and future outlook, rather than on his feelings of the moment. Let me suggest that the two of you sit down and read together Dr. T. A. Kantonen's brochure *The Nature of the Christian Family*.

2) Go to your pastor, tell the whole story as fairly as possible, and ask your husband to do the same. Perhaps the pastor can show him his mistake and motivate him to make a new start.

3) If these measures do not accomplish the intended purpose you should both go to a qualified marriage counselor (name and address sent by mail). You can afford to stay there several days in order to accomplish the maximum in the way of a solution.

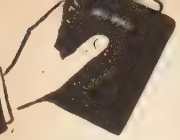
Supplement all other efforts by making yourself attractive in appearance, manner, courtesies, and kindness. Go places together, do many things together, and spare no effort to make your entire lives mutually satisfactory. Pray together for the solution of your problem.

Childish dislike

QUESTION: Robert is three years old. When I step into a situation to keep him from doing something dangerous or something which has been forbidden he gets very angry. He says, "I don't like you—go away." I am wondering whether such experiences will destroy his love for me.

REPLY: A child naturally is annoyed at restrictions which he does not understand, and the unpleasantness is commonly linked with the person who imposes the restraints. If such contacts with a child were the only ones it could be dangerous, but they are not. There are numerous opportunities for parents to build up pleasant positive relations with him. They are the dispensers also of good times and privileges. Unless there is an underlying conflict between parents and children as persons the "don't like" outbursts are not to be taken seriously. As a rule, such experiences and expressions are soon lost among the many other happenings of a more happy nature. The wise parent will see to it that the pleasant experiences far outnumber the unhappy ones.

—EARL S. RUDISILL



God Speaks on Race

To Peter came a supernatural vision revealing God's standard of judgment. God sends us no vision but expects us to understan

IN MOST CASES when God is trying to reveal to us some truth, He depends on the ordinary human channels of experience—authority, reason, or "intuition"—to teach us. Sometimes we wish that weren't true. We wish God would speak dramatically from the heavens and tell us precisely what we should do.

But on rare occasions, God does send visions. Perhaps He resorts to visions when the usual human channels of understanding are so thoroughly blocked by human pride, prejudice, and bigotry that nothing except a supernatural power can get through.

I THINK this factor might have been present in the vision that God granted to Peter, as it is written up in Acts. It was of vital importance that men should understand that all of God's creatures are of equal value to Him. None of them was "unclean" or "inferior." But Peter, reared in the Jewish tradition of exclusiveness, would be in no position to understand that astounding truth through normal channels of understanding.

In a sense, God was forgiving Peter for his prejudice and bigotry by granting him a vision. Jewish exclusiveness had become a sin. But it hadn't always been a sin. The high moral tone of the Jewish people had been like a beacon light in the midst of a world filled with the darkness of immorality and religious cults that dragged the people downward rather than raising them. In that situation it was necessary for the Jews to become "people apart" in order to be used fo God's divine purposes. Their exclusiv ness became a sin when they began look down on other people, and want keep even their God to themselves.

God knows, much better than we d how much we are a product of our ow age, of our nation, of our culture. H knew, presumably, that Peter would b unable to break out of that hard cru of exclusiveness on his own; and so H granted to Peter a vision, to make hi understand that there was no room the Christian way for racial discrimin tion, or superiority complexes.

Of course, Peter had been prepare for that kind of a vision. He had see Jesus talking to the Samaritan woma at the well. Good Jews didn't contam inate themselves by talking to Sama itans.

He had seen Jesus heal the sick chi of a Syro-Phoenecian mother. Syr Phoenecians were "dogs" to the Jew And Jesus wasn't unaware of that. H healed her daughter because her raci heritage was completely unimporta compared to the fact that she had fai in His power to heal.

Peter's crust of prejudice hadn't, a parently, been broken by these inciden but it had been cracked. Cracked su ficiently so that God's vision could g through to him.

I DON'T THINK people are receivi

The next day, as they were on their journey and coming near the city, Peter went up on the housetop to pray, about the sixth hour. And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth. In it were all kinds of animals and reptiles and wild birds.

And there came a voice to him, "Rise, Peter, kill and eat." But Peter said, "No, Lord, for I have never eaten anything that is common or unclean." And the voice came a second time, "What God has cleansed, you must not call common." This happened three times, and the thing was taken up at once to heaven. ACTS 10:9-16. *Read also verses* 17-28. JOHN 4:7-10.

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visions from God today about racial prejudice. Maybe they are and I haven't heard about them. At any rate, He hasn't sent any to me, or, I think, to any of my Christian associates. And I think it is not because the matter has lost its importance.

You see, we aren't in Peter's position. We have 60 generations of the Christian gospel behind us. If, after all of that, we are still so stupidly unchristian as to feel perfectly all right about looking down on races other than our own, maybe there's no hope for us!

IN ADDITION TO THE TRUTH revealed to us in the Bible about the equal value of all peoples, our generation today has added help from the scientists who are spending their lives studying heredity, geneology, and racial characteristics. We know today that if you need a blood transfusion, it doesn't make one whit of difference if you get that pint of blood from a Negro or a white man or an Eskimo. It's important to know whether it's Type A or B, or the Rh factor, but the color of the skin is irrelevant.

Historians have helped us realize that different races stand at different points in their history. While the white races were still "barbarians," the Mongol peoples had highly developed cultures. Historians have helped us to see that while the white race is now at a high peak in its culture, the black race is steadily rising. Its present condition, which we often call "backward," is not due to lack of mental ability or spiritual dullness, but to a different "time clock" in the culture pattern.

In a way, these factors aren't very important to the Christian in his attitude; because the Christian has been told by his Lord that, whatever men's abilities or capabilities are, they are of equal value to God. But the scientific information can help us to get rid of absurd, unchristian notions. And it can help us immeasurably in building a society that recognizes that part of God's truth.

GETTING RID of these unchristian attitudes isn't simple. Because our society is already so divided, it isn't easy to form friendships with persons of other races on a natural basis, without assuming that abhorrent attitude: "See how tolerant I am—I fraternize with other races."

And the whole problem of property values is involved when we start hitting at the problem of racial segregation. Because our whole society is so permeated with this unchristian attitude, property values plummet down when a neighborhood becomes mixed racially.

It's a long, hard pull ahead before we even begin to approach our Lord's standards. So we had better begin immediately, if we haven't already, and ask God to forgive us, and to give us, if not a vision, at least a clear understanding and a determined will.

Technique of Evangelism

Building Church Membership Through Evangelism. By Dawson C. Bryan. Abingdon-Cokesbury. 188 pages. $2.

For the growing number of pastors and laymen who earnestly believe that "evangelism is the primary mission of the church," here is a book of precise and practical technique meant to help in the accomplishment of that mission. Although the book is chiefly concerned with the mechanics of evangelism, it considers also its theological dynamics.

The author has studied the most effective methods used by various denominations in recent years and reports his own experience as director of evangelism in the Methodist Church. The plan he proposes has been tested and found successful by thousands of pastors and congregations.

There is a detailed explanation of such apparent steps in visitation evangelism as making preliminary plans, securing a prospect list, selecting and training visitors, conducting the visitation, assimilating new members, promoting the permanent program. There are complete notes for four training lectures to be given by the pastor at the visitors' instruction meetings. Days, hours, numbers, materials, and other factors are suggested in explicit detail. The author urges a close adherence to the entire plan which he thus proposes.

Those who are acquainted with the two manuals of the Lutheran Commission on Evangelism—"That They May Hear His Voice" and "Approved Unto God"—will find in them a more succinct and a better arranged plan of evangelism than in Mr. Bryan's book but will discover in his work some valuable supplementary ideas.

Sunbury, Pa. ROBERT W. KOONS

Hopeful About Man

Cultural Sciences: Their Origin and Development. By Florian Znaniecki. University of Illinois Press. 438 pages. $6.

This monumental work is one of 15 books written by a most respected sociologist-philosopher. Dr. Znaniecki is a native of Poland where for a time he taught at the University of Poznan and narrowly escaped Nazi capture by having been invited to lecture at Columbia University during the summer and fall of 1939. Since then he has been a professor at the University of Illinois.

Dr. Znaniecki's search for the unity of knowledge led him to a study of cultural and social systems. To Znaniecki, society itself is a cultural system where people who belong to it are united not by natural but by cultural bonds. Sociology as the science of society is the inclusive science of culture, and as basic for the social sciences as physics is for the natural sciences.

This is a book of promise for mankind. Dr. Znaniecki does not share the view of those who hold that the inner structure of a cultural system like democracy makes its eventual disintegration a necessity. When disintegration occurs it is the result of the influence of those who repeatedly transgress the requirements of the system or interfere with its functioning.

Nor does the author share the view of those who feel that the cultural sciences by their very nature are less scientific and reliable than the natural sciences. The natural scientist studies *things* instead of *mankind* and can know no more what man really is than what the universe really is. It is true that the social sciences and some of the humanities or cultural sciences, as Dr. Znaniecki refers to them, have not kept pace with the natural sciences. This is largely due to the fact that cultural scientists have too often assumed that their studies can reach the scientific level only if and in so far as they become integral parts of the natural sciences. They fail to realize that the world of culture is essen-

tially different from the natural universe.

As a matter of fact the cultural data which the social scientists and the humanists are studying are the very data which the natural scientists ignore. These data according to Znaniecki include: religion, language, literature, art, customs, mores, laws, social organization, technical productions, economic exchange, and also philosophy and science. While the study of these subjects is still lagging behind the physical sciences, the survey which Znaniecki makes of man's perpetual search for world order—from early magic through Greek philosophy to present-day science—leads him to a renewed hope that man, having come so far, may yet save himself from social chaos by gaining sufficient knowledge and control of himself and his culture.

This is a book to be studied rather than read. It is well written, in a lucid style. We commend it to those who seek a better understanding of the field and prospects of the cultural sciences. MORRIS S. GRETH

Muhlenberg College

Portrait Gallery

The Travail of Religious Liberty. By Roland H. Bainton. Westminster Press. 272 pages. $4.

Here is a portrait gallery of 16th and 17th century figures who played leading though variant roles in the struggle for religious liberty. The main gallery is reserved for those who took part in the toleration controversy: Castellio, the French remonstrator; Joris, the Dutch mystic; and Ochino, the Italian preacher. In the right wing hang the giant portraits of Thomas of Torquemada, instrument of the Roman Catholic Inquisition, and John Calvin, the Protestant activator in the burning of Servetus —both of whom were precipitators of the struggle. The left wing exhibit is dominated by John Milton, the poet; Roger Williams, the New England reformer; and John Locke, the philosopher—a trio who brought into focus the full meaning of the effort for liberty.

Roland Bainton has chosen one of the most difficult methods of presenting a historical subject and one of the most engaging: difficult because of the temptation in less worthy hands to sort materials subjectively—and engaging because of its simplicity and liveliness.

The epilogue is a listing of the more obvious conclusions which may be drawn and used to check progress in other related areas.

If it be acknowledged that "all freedoms hang together," the pertinence of reviewing the historic travail of religious liberty is apparent. ROBERT D. HERSHEY

Philadelphia

Introduction to the Bible

Understanding the Books of the New Testament. Patrick H. Carmichael, editor. John Knox Press. 205 pages. $2.50.

The editor says "this volume is a series of six brief studies, each a complete unit in itself, which are so related as collectively to make a complete survey of the New Testament." The background, organization, and content of each New Testament book is presented in this volume, the product of six Presbyterian ministers.

Since this survey is designed for lay readers, it contains a minimum of technical terms. Conciseness, readability, and arrangement of materials are obvious merits. A major criticism arises from the writers' complete reliance upon only two comparatively old references, neither of which represents up-to-date scholarship in all details —Dummelow's *One Volume Bible Commentary* and *The Westminster Dictionary of the Bible.* This may account for the occasional dogmatism on some of the controverted points.

In spite of these objections, the volume has great value as an aid to the understanding of the New Testament by the laity. Added value may derive from the fact that this is a companion volume to *Understanding the Books of the Old Testament* under the editorship also of Dr. Carmichael.

DORUS P. RUDISILL

Lenoir Rhyne College

OVERSEAS

Sweden Will Restudy Religious Education

KARLSTAD: Sweden. August 8.—THE Olympic games, the election of candidates for the U.S. presidency, the shooting down of two Swedish airplanes by the Russians—these events were in the center of Swedish interest this summer. Swedes have been glad to see Sweden as the fourth country from the top among those taking part in the Olympic games. They have been pleased to see Eisenhower and Stevenson become U.S. candidates. Both choices seem to be good from European point of view. But Sweden has been seriously disturbed by the Russian intermezzo. Newspapers name it "Russian terror over the Baltic."

Among church events the Lutheran World Federation meeting in Hannover and the Faith and Order Conference in Lund dominate the interest. A strong Swedish delegation went to Hannover, including six of our 13 bishops. We were proud of seeing such Swedes as Bishop Nygren and Professor Wingren play important roles. In the youth meeting of Hannover 179 Swedes took part, and more wanted to go but were not allowed because of lack of room at the conference.

Among the great number of smaller church conferences which have taken place in the summer, I should like to mention that of the Church Association of Teachers (education being my own field).

We met at St. Sigfrid Folk high school near Vaxjo. In spite of difficult times this school has been gradually built up in the last 10 years. It is a free folk high school with Danish schools as its model, but it is closely related to the Church of Sweden with the Bishop of Vaxjo as chairman of the board. It works according to the rules of the State Board of Education. Its pupils are between 20 and 40 years old, staying for one or two years at the school. The school has many more applicants than rooms (75).

The Church Association of Teachers felt perfectly at home at this school. The association wants to strengthen the ties between church and school. It works to keep the public school a Christian school, as it always has been. Some time ago it protested violently against attempts to reduce the time for religious education in the public junior college (*gymnasium*).

Among the plans discussed at this conference was one of starting an Institute for Religious Education. Already Norway has such an institute, and Sweden badly needs something similar, serving not least as a clearing agency for new ideas in religious education. Several organizations from the Church of Sweden, as well as from the Free Churches, will co-operate in this enterprise.

The Institute, which probably will start next year, will be most interested in American ideas. General education in Sweden is now changing quickly, adapting a good deal of its philosophy from American progressive education. In order not to lag behind general education, Swedish religious education must look to the U.S., trying to learn what of the new ideas should be accepted.

At the Vaxjo conference I had the privilege of lecturing about American and Swedish religious education. Another sign of the present interest in this topic is the book *Gammel kristendom och ny skola* (Old Christianity and New School) published by Gunnar Sundberg, a young teacher, a few months ago (publishers Natur och Kultur). Sundberg thinks that especially the recommendations of the American Council on Education should be considered in Swedish religious education. He finds the Swedish methods too sectarian and advocates what he calls an objective study of religion. But he is eager to keep religion as an independent subject in the public schools, not recommending the American system on this point.

—STEN RODHE

GERMANY: East Zone.—MUST THERE BE new church struggle in eastern Germany? There are alarming facts in recent months which seem to indicate that political radicalism wants to take the chance of pressing its stamp upon the faith and life of the Christian churches in the country.

Some weeks ago the synod of the Evangelical church had to be shifted to West Berlin from Goerlitz. The new church order of the Old Prussian church had not met with the approval of East German authorities and since Goerlitz was in their territory this political measure was taken against them.

More recently, Protestant ministers were among those "undesirable" people evacuated from a three-mile strip between the East and West Zones of Germany. A large youth gathering planned for Luebbenau in the Spree forest had to be canceled, because the presence of so many Christian youth was termed "critical and dangerous."

The number of church papers in East Germany is very small. Editors are closely watched by censors, who often tell them that certain Bible verses must not be printed because they are offensive toward state regulations and activities.

THE EAST ZONE government has insisted on supervising the constitution and work of the national Evangelical Church in Germany, which is headed by Bishop Otto Dibelius. More moderate leaders like Premier Grotewohl and Vice-premier Otto Nuschke have prevented an open clash. The Berlin synod of the Old Prussian Church has backed unanimously Bishop Dibelius' protest against state interference with church work. —R. Z. C.

LETTERS

Proposed pensions

SIR:

The statement in THE LUTHERAN of July 30 concerning recommendations of the Pension Board to be presented at Seattle is likely to cause bright hopes in many cases where there cannot be any fulfillment. Pastors who are not in the Contributory Pension Plan will get very little more than $300. What I fear will mislead our pastors is the flat statement that *all* would get a minimum of $900 per year.

FREDERICK R. KNUBEL
New York, N. Y.

The $900 minimum would apply only to pastors who retired before Nov. 1, 1947, or qualified afterward under the Contributory Plan.

Asks sincere prayer

SIR:

Many so-called prayers are merely addressed to the people under the guise of praying to God. They are not in the heart or from the heart. It is time to come to the realization that the prophets of Baal lack the power of intercession even though they spend many hours in their crying to the stars. Elijah's few sincere words to the true God secured an immediate answer.

REV. HARVEY M. LEECH
Alhambra, Calif.

Convention prayers defended

SIR:

In the article "In Conclusion" (July 30) the prayers at the recent political conventions were severely criticized. To say the least we believe the statements in this article are misleading and unjust.

It is not true that "all were about the same length." The length of some was double that of others. Neither is it true that those who prayed were "allotted a certain amount of time to fill." As one who gave one of the prayers I know that nothing was said to me about the length of time allowed. WILLIAM A. KISER
Cicero, Illinois

The criticism was of some of the prayers which outlined world conditions and seemed aimed more for the ears of the human listeners than for the Throne of Grace.

Caribbean Synod Prepared for Entry into U.L.C.A.

First pastor received by new synod is the Rev. Kenneth Fergus

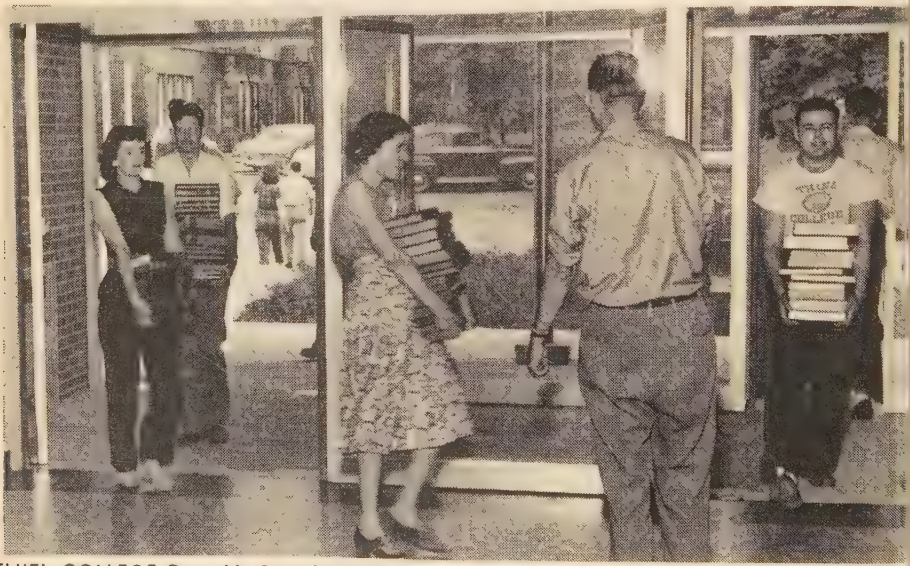
THE NEW Caribbean Synod was not yet a month old when its first Executive Committee meeting was called to order by President Eduardo Roig. Major items at the meeting dealt with the appointment of synodical committees, discussion of synodical budgets, congregational apportionment, and the approaching ULCA convention, at which time the Caribbean Synod will be officially received as a constituent synod.

The secretary of synod has been informed that ULCA officials have received the proper application for admittance of the Caribbean Synod into the ULCA, and that this item will probably be placed on the first business session, Oct. 9. Meanwhile in the individual congregations the synod braced itself for important responsibilities placed upon it at its organization.

The first pastor to enter the synod aft its organization was Pastor Kenneth Fe guson, 1952 graduate of Hamma Divini School, who was ordained and later trar ferred by the Ohio Synod. Pastor Fergus has been serving the Christiansted pari in the Virgin Islands, and will be install as pastor of that congregation by the pre ident of synod in September. At the sam time the Christiansted church will be r dedicated, after many months of extensi renovation and improvement.

In Frederick Church, St. Thomas, V. preparations are being made for the cel bration in 1953 of the 160th anniversary the present church building. (The congr gation is older still; its beginning dati from 1666.)

Pastor William G. Arbaugh, secretary the Latin American Division of the Boa of American Missions, recently returned



THIEL COLLEGE Dean H. G. Gilbert (back to camera) directs placing of books in Thiel's ne Langenheim Memorial Library. Over 100 volunteers—students, faculty, staff members, friends completed the task of carrying 35-thousand volumes from the old quarters on the Administrati Building's second floor to the new library, recently completed at a cost of nearly $400,000

uerto Rico after spending two months in ıe States. The trip held special significance or him because he had the privilege of fficiating at the marriage of his daughter. Little Bethel Chapel in Maguayo, Puerto ico, looks shiny and new for the first time n years. Recently Pastor Curtis Derrick nd hosts of Luther Leaguers, assisted by hicago Seminarian Dale Hultgren, painted the church inside and out.

Dale Hultgren, who completed his second year at Chicago Seminary this spring, will soon be joined by one of his classmates from the same seminary; before they return to school for their final year, they plan to spend one year in clinical training in the Caribbean Synod.

MERLE G. FRANKE

ylands Elected Icelandic Synod President

English is used exclusively for the first time at the synod convention

GIMLI, MANITOBA.—For the first time a convention of the Icelandic Evangelical utheran Synod of North America was conducted exclusively in the English lanuage. At sessions June 29-July 2 in Minneota, Minnesota, English was used in eports, addresses, and convention discussions. Until this year official reports and ver half the discussion on the convention floor have been in the Icelandic language. This year even the lecture given by a raduate student from Iceland, Thorir hordarson, was in English. Mr. Thordarson, studying for his doctorate at the University of Illinois, spoke on the importance of recent archaeological discoveries in Old Testament study.

The Rev. Valdemar J. Eylands, pastor of First Church in Winnipeg, Manitoba, was unanimously elected president of the synod, succeeding the Rev. E. H. Fafnis who has held this office five years. Pastor Eylands also serves as editor of *Sameiningin,* the synod's Icelandic language paper.

EMPHASIS ON STEWARDSHIP education keynoted the convention. The host pastor, the Rev. Guttormur Guttormsson, vice president of the synod, was liturgist at the opening service where his youngest son, Stefan T. Guttormsson, recently graduated from the Northwest Theological Seminary, was ordained. The Rev. K. K. Olafson, Illinois Synod pastor, and formerly Icelandic Synod president, delivered the sermon.

The report of the United Lutheran Church and its agencies was presented by Northwest Synod President Paul Bishop.

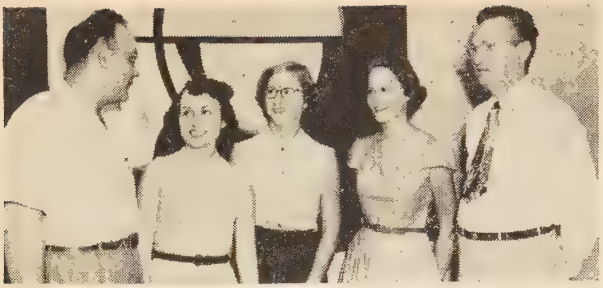
Convention chaplain, the Rev. Eric H. Sigmar, of Seattle, presented a series of meditations on the theme: "The Bible in Daily Living." Since 1947 he has been the stewardship secretary. Pastor Stefan Guttormsson was elected to succeed him in this office. Both of these young men and also Treasurer N. O. Bardal of Winnipeg, who is a member of the United Lutheran Church Lutheran Laymen's Movement, are aglow with the spirit of stewardship education and have done much in the past as well as at the recent convention to develop this subject among our people.

Other officers are the Rev. Sigurdur Olafsson of Selkirk, Manitoba; Mr. S. Stefansson of Hensel, N. D.; Mr. Victor Jonasson of Winnipeg; the Rev. H. S. Sigmar, Manitoba (secretary).

Dr. Runolfur Marteinsson, of Winnipeg, who is now retired after many years' service as a distinguished pastor, was unanimously elected honorary president of the synod. He and his wife are further honored as life honorary members.

The following were elected to attend the United Lutheran Church convention in Seattle: the Rev. V. J. Eylands and the Rev. S. O. Thorlaksson, Mr. S. Stefansson and Mr. Wilhelm Palsson, Jr.

H. S. SIGMAR



DURING recent 600-mile to see church institutions, m bers of St. Paul's Church, M tor, Kans., led by Councilr Glenn Forsberg (left) visi Midland College Presic Paul Dieckman (right), were shown about the Frem campus (see story below)

KANSAS

Half a Congregation Takes 600-mile Jaunt to See the Church at Work

MENTOR—Members of St. Paul's Church, here, decided recently to see just w their church college (Midland) and other institutions are like. So they started c guided by the president of their church council, Glenn Forsberg.

Six hundred miles later, they had driven into Nebraska and had visited Tabitha Home, Lincoln, Midland College and Central Seminary, Fremont. In addition, they visited a rural parish near Ames, Nebr., and spent the night with friends there.

Twenty-three persons, more than half of the congregation, made the jaunt from their rural church six miles east of Mentor.

In Fremont the group talked with Midland President Paul W. Dieckman.

The congregation which has been without a pastor will soon have one. Arno Lehmen, Central Seminary graduate of 1952, has accepted their call.

MINNESOTA

Northwest Close to 100 Per Cent on Benevolence

Synod is within sight of apportionment quota at end of seven-month period

MINNEAPOLIS.—Total for general benevolence in seven months in the Synod of the Northwest is $269,906.80, reported the synod's stewardship secretary, Dr. George B. McCreary, last week. Goal for this period was $288,749.84. The deficiency results from customary mid-summer slackening in church offerings.

Lutheran World Action funds recei this year total $41,524. Offerings are s being received for the Christian Hig Education Year appeal, with $8,550 c tributed during 1952.

There will be about 100 enrolled Northwestern Theological Seminary h when the 33rd school year opens Sept. President Jonas Dressler states that large incoming junior class will bring total to 100.

The synod's Central Conference, c prising congregations in Minnesota, meet Sept. 10-11 in Crosslake Chur Crosslake, Minnesota. The Rev. Raym E. Johnson organized the Crosslake c gregation in 1947 while pastor of F Church in Swanburg, and now ministers both. The congregation dedicated a church on July 13, with Dr. Paul E. Bish Northwest Synod president, making dedicatory address. Since 1947 the c gregation grew from 25 to 153 in memb ship. The property is valued at $28,0 and indebtedness is $2,400.

MOUND'S VIEW CHURCH of St. Paul d icated a new church on June 15. The p tor, the Rev. Robert F. Kugler, and Jonas Dressler of Northwestern Semin participated in the service.

REFORMATION CHURCH of St. Paul (

Alfred O. Frank pastor) has decided to contribute $300 yearly toward the salary of the Rev. Robert Law, a missionary in India . . . ST. ANDREW'S CHURCH in Minneapolis (the Rev. Eugene L. Hasselquist pastor) will give $300 yearly toward salary of the Rev. Louis H. L'Heureux in Japan. AN EFFORT has been launched by the Women's Missionary Society of the synod to organize societies in congregations that have none. There are 21 among the 136 synodical congregation without a WMS.

CALVARY CHURCH, Minneapolis (the Rev. Michael D. Furney pastor), has increased its benevolent giving 650 per cent in the past two years . . . THE REV. GEORGE L. LUND-QUIST, pastor of Prince of Peace Church, Minneapolis (which had the highest per capita giving in the Northwest Synod in the Christian Higher Education Year appeal) has become a member of the synod's stewardship committee. He takes the place of Dr. Paul H. Roth, president emeritus of Northwestern Seminary, who served on the committee since it was organized 20 years ago. Dr. Roth will continue as an advisor of the committee.

MRS. P. B. GOCHNAUER has been elected to succeed Mrs. Henry A. Burmeister as president of the seminary's thriving women's auxiliary.

THE SYNOD OF THE NORTHWEST has 7,790 subscribers for THE LUTHERAN in 1952, and will seek 10,000 this fall.

GEORGE B. McCREARY

NEBRASKA

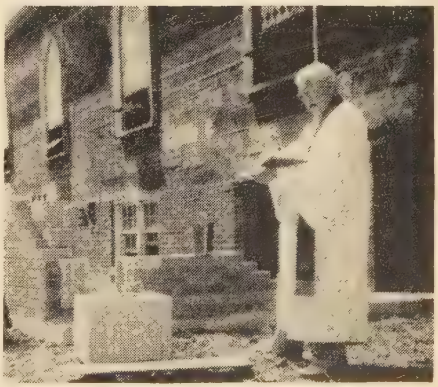
Thompson Inaugurates New Idea in Synodical Publicity at Midland College

FREMONT—Something new in synodical publicity is being inaugurated this fall under the direction of Carroll Thompson, new publicity chief at Midland College. Two advanced students in journalism at the ULCA institution here will serve as acting publicity directors for the Nebraska and Midwest Synods as part of their practical training.

Jerry Bartels and George Pinckney, both of Fremont, will do the projects in a course to be offered at the college this fall for the first time. Called "Special Projects in Journalism," it offers advanced students an opportunity to do projects involving application of the fundamentals of news writing, reporting, and editing to practical problems in journalism. Carroll Thompson, who is instructor in journalism, will teach the course.

Serving as acting publicity directors for the synods, Bartels and Pinckney will be responsible for the reporting and disseminating of all news concerning the activities of the synods. Both students are seniors at Midland.

The Midwest Synod, with headquarters in Lincoln, has 23,911 members. Nebraska Synod, with headquarters in Fremont, has 34,916 members.



LAYING cornerstone of Zion Church, Horicon, Wis., recently is Pastor Paul Feustel. Stone in foreground was placed in position of original cornerstone of building erected in 1918. Old stone was moved to other side of church

(Photo by Jo Ann Zybke)

THOUSANDS viewed this display of "Interesting Bibles" Members of Trinity Church Mt. Pleasant, Pa., after it had been moved from the church school rooms to the local West Penn Power Company building. Bibles in Greek, Hebrew, Swedish, German and English were included in exhibit

PENNSYLVANIA

BUSINESSMAN WILL GIVE PROFITS TO HOME FOR AGED

LANCASTER, PA.—A check for $5,000 was given recently to Lutheran Service for Older People Inc., by Fred Galebach, layman of Grace Church in this city. It is the first sum presented according to Mr. Galebach's promise to donate the entire profit of his business toward providing a home for old people in Lancaster. The gift was received by the Rev. Harland D. Fague, president of the Lutheran Service Board.

LANCASTER'S oldest congregation, Trinity Church (founded in 1730), has called the Rev. Wallace E. Fisher, pastor of Christ Church, Gettysburg, Pa., to become its pastor as successor to Dr. Henry H. Bagger who is now president of the Philadelphia Theological Seminary. The Rev. Mr. Fisher will begin his pastorate in November.

DAVID J. HOH, a Philadelphia Seminary student and a son of Dr. Ernest Hoh of Lancaster, was the representative of U.S. youth at the International Missionary Conference at Willingen, Germany, during July. He attended also the youth conference at Hannover and the theological students' conference in Lund, Sweden.

Retreat for Philadelphia Youth

PHILADELPHIA—Annual Youth Retreat of the Philadelphia District (CP), to be held Sept. 5, 6 and 7 at Camp Hilltop, near Downingtown, is engaging the interest of Lutheran youth of this area.

Although sponsored by a Central Pennsylvania Synod district, all Lutheran youth are invited. Retreat chaplain this year will be the Rev. W. Kent Gilbert, III, of the Parish and Church School Board staff. The theme, "Christian Strategy," will be set by Dr. Lloyd Wallick, LUTHERAN Associate Editor Albert P. Stauderman, Dr. Edward T. Horn, III, Pastor H. Raymond Jones and a representative of the Ministerium of Pennsylvania's Board of Inner Missions.

Cost of the retreat is $10, including registrations, made through Miss Marion Kraft 713 W. Butler Street, Philadelphia 40. Lutheran youth who have completed the eighth grade in public school or have attained the age of 14 may attend.

Two Tons of Clothing Per Month Shipped to Easton by Lutherans

POTTSVILLE—Two tons of clothing per month for the past nine months have been shipped by congregations of Pottsville Conference to the Lutheran World Relief warehouse at Easton. In two large trailer-trucks, supplied by Albert Evans of Trinity Church, Pottsville, approximately 18 tons of clothing have been shipped. A large warehouse in Pottsville has geen generously loaned by Mr. Evans as a collection depot. There clothing is gathered until a van-load is attained. Prior to the use of the warehouse, the

annex of Trinity Church was made available for this purpose by Dr. Emil W. Weber, pastor. (*See photo: Boy Scouts loading clothing on van.*)

Publicity given to clothing drives usually results in generous amounts of usable clothing from churches of other denominations in the vicinity of Pottsville.

MEMBERSHIP in the Pottsville Conference's Philadelphia Seminary Auxiliary has exceeded the 1,000 mark (1,038).

THE REV. CHARLES A. MATHIAS, Holy Trinity Memorial Church, Catasauqua, has accepted a call to St. John's Church, Tamaqua, succeeding the REV. GILBERT J. MARTIN, called to St. John's Church, Lancaster.

A 30-year pastorate came to a close on June 30, when the Rev. Waldemar L. Gallenkamp retired as pastor of Zion Church, Frackville. Pastor Gallenkamp came to Frackville directly from the Philadelphia Seminary in 1922. Zion Church has been his only charge. During his pastorate a new church building was erected, giving Frackville one of the finest churches in the southern anthracite region. Under Pastor Gallenkamp's leadership, many notable achievements were recorded in Frackville, despite the economic hardship that has been characteristic of this area for some years.

A TOTAL OF 180 men attended the recent retreat of the Brotherhoods of the Wilkes-Barre and Pottsville Conferences at Camp Greenwood, Hauto. Retreat leaders included Dr. H. Grady Davis, Chicago; the Rev. Lawrence Reese, Philadelphia; the Rev. Samuel Kidd, Norristown.

FALL DISTRICT conferences will be held in Trinity Church, Pottsville, and Christ Church, Mahanoy City, on Sept. 24 and 25, respectively. ADAM E. POLCRACK

Sixty Study Church Music At Ministerium Camp

SHAWNEE-ON-THE-DELAWARE, PA.—Training in all phases of music for Lutheran services was provided in the sixth annual Pocono Church Music Institute held in the Ministerium Camp, Aug. 4-15, under the leadership of Dr. Paul Ensrud, St. Olaf College. More than 60 church organists, choir members, and directors from seven states attended.

A course in hymnody was presented by Dr. Ulrich S. Leupold, professor at Waterloo College and Seminary. Instruction in

the technique of conducting, with students leading the choir, was given by Dr. William H. Reese of Haverford College. Mr. Ludwig Lenel, director of music at Christ Church, Allentown, introduced the pupils to the chorales and gave instruction in church organ compositions.

The Rev. Parker B. Wagnild, director of music at Gettysburg College, led the choir and interpreted choral music to the group. Dr. Ensrud interpreted the church's liturgies and lectured on practical problems faced by organists and directors.

A junior choir clinic was made possible by the junior choir of St. Stephen's Church, Allentown, the Rev. Ralph R. Hartzell, pastor, and Mrs. Fink, the director.

Korte to be Gettysburg College Chaplain

WILLIAMSPORT.—The Rev. Edwerth E. Korte, Lutheran pastor for students at Pennsylvania State College, has been named chaplain of Gettysburg College, according to an announcement by Dr. Walter C. Langsam, college president.

Mr. Korte was graduated from Gettysburg College in 1932 and from the Gettysburg Theological Seminary in 1935. After serving as assistant pastor at Zion Lutheran Church, Sunbury, for one year, he became pastor of a rural parish in Snyderville. I 1941 he became the first full-time campu pastor at Penn State. Mr. Korte will be th first full-time chaplain in the history Gettysburg College.

MESSIAH CHURCH, Mifflintown, marke the completion of a $60,000 renovation pr gram recently. Synodical President D. Putman and Synodical Secretary Georg Berkheimer were guest speakers. The pa tor, Paul W. De Lauter, officiated.

DR. G. MORRIS SMITH, president of Su quehanna University, has announced fo appointments to the faculty for the comi year. Miss Jean Beamenderfer of Selin grove will be instructor in commercial ed cation; Miss Janice M. Christian of Ursin College will be instructor in physical ed cation; Miss Margaret Gabel from Kut town State Teachers College will be a sistant to the librarian; and Miss Elizabe Kennedy, R.N., has been appointed nur and assistant to the Dean of Women.

THE TWENTIETH annual Homecomi Day was observed in Trinity Church, Poi Township, on Aug. 10. Two hundred we present including former pastors, Sund school superintendents . . . MISS CATH RINE E. BROSIUS of Sunbury will soon s for Bremerhaven, Germany, where she w teach in a school for army dependents. Mi Brosius is the daughter of the late Rev. a Mrs. James A. Brosius.

PAUL DE LAUTE

PARTICIPATING in the co missioning of Pastor and M Joseph H. Deibert (kneelin as missionaries to Argenti are, left to right: Dr. A. Schenck, Pastor Arthur S. De bert, Dr. Fred J. Fiedler (re resenting the ULCA's Board Foreign Missions), Pastor Charles E. Fisher and Paul Dundore. Pastor Deibert is son of St. Mark's Churc Birdsboro, Pa. (where ce mony took place Aug. 3)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Educate Against Alcohol

RICHMOND—Dr. J. J. Scherer, pastor of First Church, Richmond, and a member of the ULC Executive Board, last month urged the establishment in every Virginia public school of visual aid courses showing the dangers of alcoholic intemperance.

Dr. Scherer, who serves as an associate judge in the Richmond Juvenile and Domestic Relations Court, says approximately 75 per cent of all the cases coming into his court come directly or indirectly from too much drinking.

"I feel that courses showing the dangers of alcoholism should be developed in state schools starting in the lower grades and continuing through high school," he said. "The churches could then tie in their own instruction with that in the schools.

"Since we now recognize alcoholism as a disease," Dr. Scherer continued, "the Virginia Boards of Education, Welfare, Mental Hygiene and Health should all co-operate in combating it."

The second step Dr. Scherer advocates in a campaign against alcoholism involves taking $1,000,000 "or more if necessary" out of state profits from sales of the Virginia Alcoholic Beverage Control Board.

With this money he would build an institution for treating alcoholics which would be separate from present mental and criminal institutions.

"It should be staffed with not only the best physicians and psychiatrists but with hand-picked chaplains. We should give them everything both science and religion have to offer," he declared.

"If patients are willing to give up drinking after treatment they could be returned to their homes for a normal life. If not, we would have to isolate them and keep them there for the rest of their lives.

"I feel sure these two courses would change the situation in Virginia completely."

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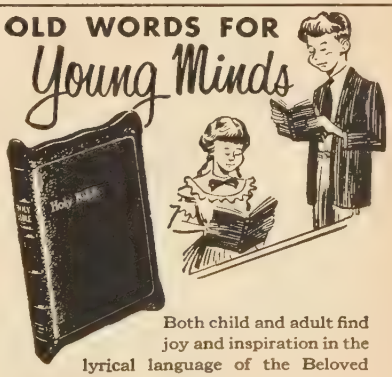

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AFTER WORSHIPING for three years in a school, a parsonage basement, and private homes members of St. Paul's Church, Regina, Sask., are mighty happy with their new church (left) com pleted. Among participants in dedication ceremonies were Pastors J. W. Mahlstedt, Alex Kosk Heinz Dahle (of St. Paul's Church), Synod President J. E. Bergbusch, K. W. Sterzer

Dr. Scherer considers alcoholism one of the major problems in the Old Dominion.

"There is no measuring its cost in mental and emotional suffering to children and parents," he said.

He told of a man who had been in court 89 times on charges of drunkenness, and of a college boy who had brought his mother, an alcoholic, to Dr. Scherer for aid.

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WESTERN CANADA

Big Wheat Harvest May Aid Church Treasuries

Bumper crop may result in generou gifts at harvest festivals this mont

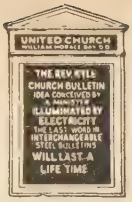
EDMONTON, ALBERTA.—Canadians wa eagerly as the largest wheat crop in histor —according to government officials—ripen on the western plains. Late summer frost i not unheard of, and could sharply reduc the amount and the quality. Another fe weeks of warm weather may mean million in the pockets of farmers.

How much of that will flow into churc treasuries? In congregations where th weekly envelope system is not used, harve festival offerings bring in a great part c the benevolence budget. To boost appor tionment receipts Stewardship Secretar Alexander Graf plans personal visitation in as many of the churches as possible.

Another benevolence project is being ished. Mr. H. Boehme has been appointed the Lutheran Home Society to gather nds for construction of the Lutheran ome for the Aged. Objective of the drive to increase the present $12,000 to 100,000. Government grants for two-hirds of building cost are available if the ome is built to government specifications.

A modern parsonage has recently been mpleted at Rosenfeld, Manitoba, for Pas-r Leonard Koss. A second is being built t Wetaskiwin, the Rev. E. Kublik pastor. Markinch, Sask., parish has secured a new ome for the pastor and is doing a thorough emodeling and renovation job. St. John's, riedensfeld, near Steinbach, Manitoba, ancelled its services for six weeks to ren-vate their church thoroughly. The Davin-ronau-Vibank Parish, long without a min-ter, has called the Rev. Arthur P. Miller. The Rev. N. Gloeckler, former pastor at Rollyview, Alta., has entered his new field f service in the mission parish Ponoka-Valdheim-Hobbema. Plans have been com-leted to move the church from rural Hob-ema to the town of Ponoka. A home for he pastor in Ponoka is also in the plan.

WESTERN CANADA SYNOD delegates to the eattle convention are the Rev. J. E. Berg-usch, president; the Rev. Leonard J. F. Koss, secretary; the Rev. E. Duesterhoeft, he Rev. Alex Koski, the Rev. L. F. Schoepp, Dr. G. A. Heimann, Alexander Graf, Walter Mittelstaedt, William Schu-



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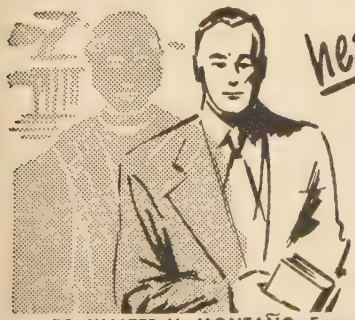

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WESTERN CANADA . . .

man, George Wedman, Reinhold Koss a Adolf Wedman. A number of pastors a planning to attend as visitors.

Luther Leaguers are looking toward C 13. That is not only the national Than giving Day, but also the second day of t Western Canada Synod Luther League cc vention at Winnipeg. Evangelism is d initely on the program after the recent v of the Rev. Peter Dexnis and Clift Weihe. Because so many young peop move from the farms into the city, there much room for Luther Leaguers to se and bring in estranged Lutheran young fo

Two young people who have served w on the field of Western Canada Syno Alberta Conference, while they were he during the school vacation season, are t turning to Hamma Divinity School to co plete their training. Student Fred Fied has been serving in the Thorsby pari William Andrews in Creston, B. C. a Onoway-Alberta Beach parish in Alber

E. G. GO

WEST VIRGINIA

University Center will b Planned by Synod

Special session of synod is called debate West Virginia University pl

THE SYNOD OF WEST VIRGINIA will called into special session on the afterno of Sept. 30 in St. Paul's Church, Huntir ton, to discuss the proposed Lutheran Ce ter for West Virginia University studer at Morgantown. The synodical committ on Christian Education and Youth Wo will submit a four-point recommendatic

This session of synod will be held in cc nection with the autumn conference of pa tors and lay delegates. This year's ther is "Christian Higher Education" with Ea ern Regional Secretary Oswald E. Elbe of the National Lutheran Council Divisi of Student Service as the speaker.

RETURNING TO A CAMPSITE for its convention after an interval of eight years, the Luther League of the West Virginia Synod met at the state 4-H Camp at Jackson's Mill, Aug. 22-24. President Frank Gemma, Clarksburg, presided over the business sessions. Miss Doris Smith was the representative from national headquarters.

TWO ITINERARIES are planned for the Synod during September's Parish Education Month. Mr. Zeb Trexler, ULCA associate secretary of stewardship, will conduct a series of stewardship workshops from Sept. 1-18. Associate Secretary J. William Wahl of the Parish and Church School Board will be in charge of the synodical Bible Teaching Conferences, Sept. 14-25.

CELEBRATING the 100th year of its organization, St. Johannes' congregation at St. Clara heard Synod President Wade H. Koons deliver the address on anniversary Sunday, July 27, while Dr. William P. Cline, Clarksburg, presided, and former Pastor J. Bruce Kaufman brought greetings.

FIRST CHURCH, Parkersburg, was the scene of the wedding of the Rev. Donald D. Anderson and Miss Lorna Douglas on July 20. Synod President Koons united them in holy matrimony. Pastor Anderson and wife have taken up residence in the Keyser parsonage in which city he is the pastor of Trinity congregation . . . Forced to retire from full-time service because of health, Pastor Curt H. Runze preached his farewell sermon in the Bittinger parish on Aug. 24

HAROLD L. HANN

DECEASED

Rev. Emmanuel T. Butz

The Rev. Emmanuel T. Butz, retired pastor of the Maryland Synod, died in Baltimore, Md., July 31. He was 86.

Born February 19, 1866, in Blacktown, Pa., he was graduated from Capital University and Seminary. He was ordained in April 1891 and served subsequently in charges in Warren, Perrysville, and Salem, Ohio; Elvaton and Baltimore, Md.; Riverside, N. J.; and Tarentum, Pa.

He retired in 1931 to live in Zelienople,

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Pa., remaining there until 1935 when moved to Baltimore.

He is survived by a son, John E. Bu of New York City; and a daughter, Kat rine L. Butz, of Baltimore, Md.

Burial was in Zelienople Aug 4.

Mrs. Amos A. Parr

Mrs. Adda Crouse Parr, widow of late Dr. Amos A. Parr, died at the home her daughter in Baltimore, Md., July She was 92.

With her husband she served in St. Pa Church, Spring Grove, St. John's Chur Lock Haven, both in Pennsylvania. Parr died in 1910. Since then, Mrs. P has resided in Littlestown, Pa.

Surviving are a daughter, Mrs. Glenn Miller, Baltimore, Mr., and a grands Glenn Amos Miller, of Silver Spring, Md

The funeral service was conducted Littlestown July 29 by Pastors David Kammerer and Ralph Robinson. Bu was in Littlestown.

ULC CALENDAR

SEPT.

20. Brotherhood Convention, Pittsbu Synod. Lutherlyn

20-21. ULCA Brotherhood convention. Lu Place Church, Washington, D. C.

20-24. ULC Women's Missionary Soci Triennial convention. Bellevue-St ford Hotel, Philadelphia

OCT.

8-15. United Lutheran Church in Amer Biennial convention. Olympia Hc Seattle, Washington

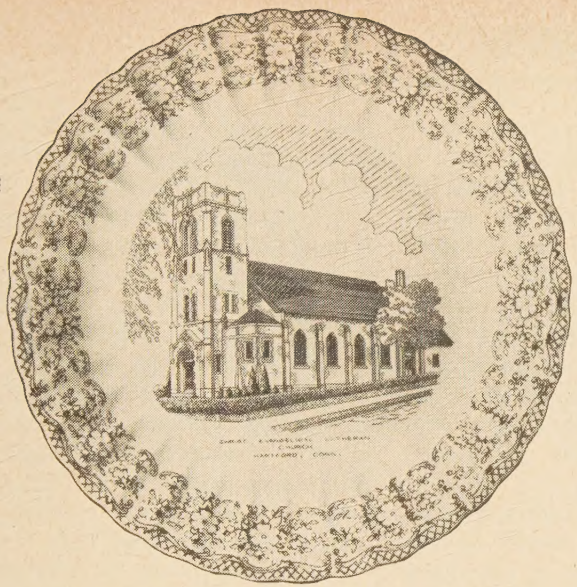
Changes of Pastorat

MIDWEST SYNOD

BLOCH, FRED H. From First Church, Ol homa City, Okla. To Stillwater-Perry ish, Okla. 105 S. Duck St., Stillwater.

DEFREESE, LOUIS. From Redeemer Chu Houston, Tex. To First Church, Ol homa City, Okla. 1300 N. Robinson.

MARXEN, J. N. From St. Paul's Church, B Hill, Nebr. To St. Paul's Church, Li Kansas.



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In conclusion . . . . . .

THE PLEASANTEST THING in our church life in America in the last few years is the gradual increase of friendliness of the Missouri Synod toward the rest of us. In some communities the Missouri pastor may duck across the street to avoid saying "Good Morning" to the ULC pastor. But it is becoming fairly common for Missourians to attend pastoral association meetings with other Lutherans. Sometimes they unite with neighboring congregations in special services.

At Hannover the Missourians were no little band of scowling critics on the sidelines. They took part in everything in a brotherly manner.

The change in attitude comes too late to have much effect on Lutheran World Action. In most of the postwar work of aiding Europeans, the Missourians have operated in severe isolation from the other American Lutherans. But in England the two groups are co-operating smoothly. In the service center program here at home, we get along together well.

Missourians are intelligent enough to realize that if they wish to be active in all the big tasks of the church in this day, they can't work alone. The way they reached agreement with the National Council of Churches on marketing their TV series is evidence of their commonsense in meeting a new situation.

WE MAY NOW BEGIN to hope that within a few more years the Missouri Synod will enter the National Lutheran Council with sincere desire to labor shoulder to shoulder with the churches that are already members. The Missouri pattern of behavior which prevailed until recently was fixed in the frontier days when a group could operate vigorou in stern separation from everybody el Those days have gone.

If the Missouri Synod wants assistar in seeing itself as the rest of us have se it in the past, it can contemplate t spectacle presented by the Wiscon Synod last month at the Synodical Cc ference sessions. The Wisconsin peop were barking at the Missourians for th great sin of organizing Boy Scout troc in their churches. The Missouri Syn replied with pointed logic, "We dare r burden the conscience by making son thing a sin which is not a sin."

It's extremely easy to find things quarrel about if you are determined be in a constant feud with those w might normally be your brothers. A it's surprising how artificial and unnec sary these matters are when you dec to live in friendship with others.

SINCE I WAS NOT brought up a M sourian I can't see the shortcomings a weaknesses of United Lutherans as th probably do. There are many to see, one is in the right situation to obse them objectively. There are ugly imp fections in all of us, resulting from c common humanity.

The only way we can work togeth in love and loyalty is to recognize h imperfectly any of us mortals can und stand the eternal truth and fulfill divine will. Forgiving one another c trespasses, as we pray to be forgiven, can strength and encourage one anoth in the hard work to be done in this d We must get rid of a lot of self-pride a the whole of the "holier than thou" a tude if we hope to do that.

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Mar.	The Trial of Jesus	Matha
Apr.	He Is Not Here, He Is Risen	Bry
May	Jesus and the Doctors	Cleme
June	Christ Healing the Deaf Man	Hi
July	Suffer Little Children	Kirschb
Aug.	Christ in the Wheatfield	Rum
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